

THE  
ANALYTICAL REVIEW,  
(NEW SERIES,)  
OR  
HISTORY OF LITERATURE,  
DOMESTIC AND FOREIGN.

CONTAINING  
SCIENTIFIC ABSTRACTS OF IMPORTANT AND INTERESTING WORKS  
PUBLISHED IN ENGLISH;

A GENERAL ACCOUNT OF SUCH AS ARE OF LESS CONSEQUENCE,  
WITH SHORT CHARACTERS;

ALSO  
REVIEWS OF VALUABLE FOREIGN BOOKS;

AND  
THE LITERARY INTELLIGENCE OF EUROPE, &c.

"At hæc omnia ita tractari præcipimus, ut non, Criticorum more, in laude et  
"censura tempus teratur; sed plane *historice* RES IPSÆ narrentur, iudicium  
"parcius interponatur."  
BACON *de historia literaria conscribenda.*

V. 29 ✓

N.S. VOL. I.

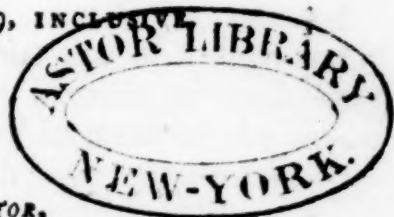
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# ANALYTICAL REVIEW

## HISTORY OF THE NATIONAL DOMESTIC AND FOREIGN

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VOL. I

FROM JANUARY TO DECEMBER 1899

LONDON





## PREFACE.

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THE circumstances which appeared peculiarly and immediately to influence the late suspension of the ANALYTICAL REVIEW, whatever personal obstacles they might oppose to the prospect of its revival, seemed, whilst they suggested to us a duty which doomed at once all personal considerations to neglect, to encourage the hope that the time was at length approaching in which the public mind, being shown in some degree the extent of what it had to fear, would learn the importance of what it ought to value. The hope was indulged that the apprehensions of those who had begun to tremble for the liberty of the press would be proved groundless—not by the returning integrity of such as had menaced its subversion, (for this it were folly to expect, and madness to trust to)—but by the zealous and resolute attachment of those whose dearest interests must ever be involved in its fate. That hope has proved delusive: and in its place we have the melancholy spectacle exhibited before our eyes of the human intellect in that state of degradation, in which its feeble struggles, impotent to resist, serve but to irritate, oppress, and to render more galling the fetters which it cannot sunder. In such a state of the public mind, the resignation of the office to which we had dedicated our exertions is a circumstance which, independently of any other reasons, were easily determined upon and easily explained. Other reasons, however, there are; and for us, actuated as we have been by no motive but that of a firm and ardent attachment to the abstract interests of truth, it remains only to give a summary statement of the immediate and personal causes which have contributed to induce the necessity which thus terminates our labors.

The first which we shall notice, as the one most arbitrary and decisive in its influence, is the defection of the publisher. To dwell on the grounds of this would only lead us into a disgusting detail of all those arts of intimidation which have been so sedulously and so successfully practised upon this class of men ever since the plan was adopted of attempting to regulate principles of faith by the statutes of a penal code, and to circumscribe the province of inquiry by the barriers of a dungeon.

Another circumstance, of important though secondary influence in affixing this hasty period to the pursuit of our work, has been the slow accession of public support. It belongs not to our present purpose to assign our own conjectures as to the cause of this. Whether it be imputable to want of merit on our part, or to want of spirit on the part of the public—whether it ought to be attributed more to the vigour of enemies or to the languor of friends—whether its cause be of a personal and individual nature, or must be looked for in the general character of the times—are subjects of speculation, on which it were useless to pronounce a vague opinion, and not easy perhaps to establish a decisive one.

But there is yet another consideration, which has had no small share in influencing the discontinuance of this undertaking, and which we think it important to explain.—Political discussion becomes dangerous only by being confined. The great source of error in political, as in every other, science, is never the too *free*, but in all instances the too *partial* examination of the subjects which it involves. Nothing can be more obvious than that all principles thus formed must abound with disproportions, with inconsistencies, and with falsehoods: and that, so long as this radical defect subsists, and especially where it is perpetuated and consecrated by the short sighted policy of tyrannic institutions, no energy of thought, however strong, no powers of reasoning, however skilful, can counteract its pernicious influence, or obviate its erroneous results. Where the mind is constrained to this *partial* view of the subjects of its investigation, every new train of reasoning is but a new

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avenue

avenue to error ; every new turn of sentiment but a new modification of prejudice. It is with the intellectual, as it is with the bodily, constitution. The organs of either may be so fettered that even their most ordinary exertions shall be attended with violent and feverish irritation :—the range of exercise allowed to either may be so confined, that the most temperate motion shall produce dizziness and lassitude, instead of inspiring energy and animation. The mind, fettered in its powers, and circumscribed in its action, by an authority as alien from it in nature as it is hostile to it in its influence, is mocked in its every effort by the dizziness of sophistical delusion, or debilitated by the feverish irritation of prejudice and passion.

The alternative which this view of the state of human intellect presents to us is painful to contemplate, but not difficult to decide upon. Whilst the only mode which is left to us of influencing the sentiments of men is by leading them to sacrifice one prejudice in favour of another, and by engaging their passions in support of principles of which their reason is not allowed the examination,—whilst we are denied to enter into a rational and full discussion of the subjects in which the interests of man are most intimately involved, and are permitted only to guide him either by the more refined delusions of sophistry, or by the grosser ones of selfish interest,—we feel no hesitation in renouncing at once both expedients. We disclaim an office so humiliating to human nature ; so equivocally conducive, even in its best exercise, to any objects of rational solicitude. We shelter ourselves in the secret hope that man will ere long awaken from his lethargy ; that, resuming the exercise of a privilege which he cannot delegate to others, and which, without the grossest dereliction of duty, he cannot abdicate himself, he will learn that to subject his opinion to any jurisdiction but that of truth is a treachery for which he stands cognizable to a tribunal, of greater than any human authority ; and that, his faculties of intellect reorganized, he will proceed to tread the paths of reason and philosophy, without owning any control but that of truth, or acknowledging any guide but his own conviction. If  
this

this be a hope little corresponding with the present aspect of society, it is yet one in which its present aspect most forcibly invites us to indulge. Whilst we are continually reminded of the danger of venturing upon a stream, rough, turbulent, and perilous, is it possible for us to forget that, before that stream was diverted into unnatural channels, and confined within artificial embankments, its progress was calm, and clear, and tranquil; through all its course, an object of ever-varied beauty; through all its extent, a source of inexhaustible fertility?

In the mean time, it is our consolation to reflect that however neglected, or however opposed; however feebly supported, or however partially defeated; however abused by its enemies, or however disgraced by its friends; the ultimate and essential interests of truth can never be either sacrificed by the one or destroyed by the other. And it is a subject of interesting and awful contemplation to trace the self-destructive effects of that power, whose progress we now view only in its haughty triumph over the exercise of reason, and in its desolating ravages in the fair field of human improvement.

The grand immediate agents of revolution have, at all times, been those very prejudices, those diseased passions, those intellectual depravities, which it is the deadly quality of oppression to generate and to foster. Sophistry and prejudice are weeds which seldom arrive at maturity in the natural climate of opinion; but which spring up with exuberant fertility in the hot-beds of tyranny and superstition. They are the great and dreadful re-agents, which nature has appointed to control the excesses of the corruption which produces them,—which blindly nurtures whilst it dreads them—which generates whilst it seeks to stifle them.



# ERRATA.

Page.	Line.			
18	9	after 'religion'	read	the comfort and instruction of
		the common people.	This essay merits &c.	
21	24	for 'toxifolia'	read	taxifolia
22	10	'Fèlices'		Filices
—	11	'hycopodium'		Lycopodium
216	8	'Steward'		Seward
225	3 f. b.	'that the time'		that when the time
255	22	'all of'		of all
277	34	'edulus'		edulis
—	36	'polinatus'		palmatus
—	45	'Sphærocarpus'		Sphærococcus
278	12	'Herix'		Thrix
305	6	'animalculæ'		animalcula
308	19		dele	'that'
—	21		dele	'that'
317	8	'cats'		bats
328	32	after 'presence'	insert	of mind
338	6	for 'described'	read	descried
348	7 f. b.	'ferosity'		ferocity
415	32	after 'which'	insert	it
479	6 f. b. for	'retains'	read	retails
490	32	dele 'to'		
—	—	dele the comma after	'writers'	
536	39	for 'elusive'	read	delusive
539	29	dele the signature E		
558	13 f. b. after	'force'	insert	'
560	20	for 'effects'	read	affects
588	34	'of a'		in
589	22	'eclusively'		exclusively

# TABLE

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THE  
ANALYTICAL REVIEW.

FOR JANUARY, 1799.

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ART. 1. *T. Lucretii Cari de Rerum natura libros sex, ad exemplarium MSS. fidem recensitos, longe emendatiores reddidit, commentariis perpetuis illustravit, indicibus instruxit, et cum animadversionibus R. Bentleii, non ante vulgatis, aliorum subinde miscuit Gilbertus Wakefield, A. B. Collegii Jesu apud Cantabrigienses olim Socius. 3 vols. in 4to. Price fine edition 20 guineas, common five guineas. Impensis editoris. 1796, and 1797.*

WE are happy to begin our new career with a review of one of the most erudite and splendid works that ever issued from the British press. Mr. Wakefield has been long known as an excellent classic scholar; and although, in our opinion, he is sometimes too bold in his conjectural emendations, his conjectures are almost always proofs of his good sense and critical acumen. His *Sylva Critica*, and his elegant editions of *Virgil* and *Horace* bear testimony to his uncommon sagacity and penetration in detecting errors: and if he be not always equally happy in rectifying what is apparently wrong, it is, perhaps, owing partly to a vivid imagination which disdains the shackles of frigid criticism; and partly to an undescribable species of self-sufficiency, which the consciousness of superior talents is ever apt to beget.—Time, and experience will, we hope, correct these imperfections: and, we think, we descry in this edition of one of the first Latin poets a strong tendency to gradual reformation. One thing we will openly aver; that we have never seen such a mass of erudition annexed to any Greek or Roman writer, as that which accompanies this edition of Lucretius.—Nor was the labour ill bestowed.—Of all the Latin poets Lucretius is, perhaps, the most sublime; certainly, the most original. He borrowed, indeed, his system from the Epicurean philosophy, but his poetry was all his own: and the great bard of Mantua scrupled not to light his well-trimmed lamp at the blazing torch of Carus. He has been praised by the first of

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Roman orators, and the best of Roman historians; but no one has given a more just elogium of him than the mellifluous bard of Sulmo,

“ Carmina *sublimis* tunc sunt peritura *Lucretii*  
Exitio terras cum dabit una dies.”

The first editions of *Lucretius* were extremely incorrect, and though much was done by Lambinus, Creech and Havercamp to redress the text, there was still great room for improvement; and a more perfect edition was greatly wished for by every lover of poetry and classic lore. The task could scarcely fall into better hands than those of our editor. Besides the principal printed copies Mr. W. has consulted several mss. by the aid of which, and the rules of severe criticism, he has been, in many places, enabled to restore *Lucretius* to his genuine purity, and give to his verses that *archaical* complexion which we may suppose they at first wore; and which was characteristic of the Roman poetry before the age of Augustus.

To a correct and well printed text Mr. W. has subjoined a most learned *continued commentary*; in which, among other excellent observations, he has pointed out, in a more particular manner than had hitherto been done, the various passages in *Lucretius* to which Virgil has been obliged. This commentary is arranged in two columns under the text; which text is so distributed that the lines on the left-hand page correspond exactly in number with those of the right-hand page. This gives an agreeable look to the volume, and greatly pleases the eye of the reader.

To some the commentary will, perhaps, appear too long, and swelled with extraneous matter: but, we confess, we are not of that opinion; and have never deemed it tedious, because we have always found it instructive and entertaining.—We will give as a specimen that beautiful passage, in the first book, beginning at v. 81.

‘ Illud in hiis rebus vereor, ne forte rearis  
In pia te rationis inire elementa, viamque  
Indugredi sceleris; quod contra sæpius illa  
Religio peperit scelerosa atque impia facta,  
Aulide quo pacto Triviai virginis aram  
Iphianassai turparunt sanguine fede  
Ductores Danaum delecti, prima virorum:  
Quoi simul insula, virgineos circumdata comptus,  
Ex utraque pari malarum parte profusa est;  
Et mcestum simul ante aras aditare parentem  
Sensit, et hunc propter ferrum celerare ministros,  
Adspectuque suo lacrimas ecfundere civeis;  
Muta metu, terram, genibus submissa, petebat:  
Nec miseræ prodesse in tali tempore quibat,  
Quod patris princeps donarat nomine regem.

Nam.



Nam, sublata virûm manibus, tremebundaque ad aras  
Deducta est; non ut, solemnî more sacrorum  
Perfecto, posset claro comitari hymenæo;  
Sed, casta incestu, nubendi tempore in ipso,  
Hostia concideret mactata mæsta parentis,  
Exitus ut classi felix faustusque daretur.

Tantum relegio potuit suadere malorum!

Such is the orthography of Mr. W.'s text; we shall give but a small portion of the *Commentary*.

' v. 81. *Hiis*. Ita nostri codices exhibent tantum non constantissimo consensu: quam orthographiam, ut vetustiore, quo minus sequi debeamus, quam in *Dii* et consimilibus, nihil equidem causæ valeo discernere. Vide ad v. 350.

' V. 82. *Rationis inire elementa*. Sic *inire rationem*. Ter. Phorm. et Cic. in Epist. Virgil. *Æn.* v. 846.

Ipsè ego paulisper pro te tua munera inibo.

Ibid. *Elementa*, i. e. principia—initia—primordia: forte an ἀλυσος, σπέρμα: ut *semina* noster, ver. 54.

' V. 83. *Indugredi*: sic optimi aliorum et ex nostris, mutatione literarum factâ, quod præpositionibus solitum est in compositione: nam rectum fuerat *endogredi*, ab *endo* communi, vel *endo*. Dorum. Noster alibi *endo* per se, ut Ennius haud vice simplici. Sic *endo* passim mutatur Romanis, in scribentibus. Vide Festum, "endoitium, initium" et sequentibus. — Agnoscit etiam orthographiam nostram Val. Probus, sic exhibens versiculum sub finem lib. 1. Gramm. institt. quod notandum.

' *Indugredi* sceleris; quod contra sæpius *illa*—Ipse Lucretius alibi clare *indupediri*, et *indupedita* plus semel. Germanæ antiquitatis specimen conservare voluit Juvenalis x. 133.

\_\_\_\_\_ ad hoc se

Romanus, Graiusque, ac barbarus induperator  
Erexit—

' Ciceronem secutus, de Divin. 1. 48. in vitioso versu

' Omnibus cura viris, uter esset *induperator*.

et nostrum iv. 964.—Huc referas etiam vocabula *indipiscor*—*indigena*—et *indago*. "*Indupero*, ἰνιτᾶττω" Vet. Gloss. Idem "*Endo* εἰς ἐζωσμένοι ἐν πολέμῳ" Quæ nihili sunt. Scribe divisim: *endo*, εἰς: i. e. "*Endo* nunc potest *endo*, nunc εἰς: quæ præpositiones utique sæpius convertuntur: ut dicimus ἐζωσμένοι ἐν πολέμῳ, vice εἰς πολέμον." Hoc voluit glossographus; et probo cum iudicio. Si plura velis de his vetustatis reliquiis, adeas quæ supersunt legum regiarum atque decem virilium; verbo de quo agitur, et inde compositis abundantium. Ante vero quam dictionem hanc missam faciamus, operæ pretium fuerit Ennium corrigere et supplere, Annal. vi.

' Ut primum tenebreis abjecteis *indalbabat*

Orta dies.

' In Fragmentis Ennii vulgatur *inalbabat*.

' Ibid. *Sceleris* quod. Π *sceleris* quia. P. *sceleris* quin.

' Ibid. *Illâ*. Sic G. V. ed B. L. M. Δ. Π. Σ. Ω \*. Quidam malè *olim*. Noster ii. 638.

\* Marks by which the author distinguishes the different copies of Lucretius.

‘ ————— qui Jovis illum  
*Vagitus* in Creta quondam obcussasse feruntur:  
 et ad v. 813. Similiter locutus est poeta

‘ ————— quod omnis  
*Impetus* in mammas convertitur *ille* alimenti.

‘ Avienus, Arat. phæn. 182. ad morem Ciceronis, qui frequentat hanc formam sermonis in Arateis

‘ ————— post quam *ille* novercæ  
 Infaturatæ odiis, *serpens* victorii ab ictu  
 Occubuit.

‘ Et ibidem. ver. 1125.

‘ Ultima, cæruleo producens æquore puppim,  
*Illa* micat, maloque tenus sese exerit *Argo*.

‘ Ubi, ob *malo*, scripserim *erigit*; ut Virgilius *Æn.* v. 487.

‘ Ingentique manu *malum* de nave Sereſti  
*Erigit*.

‘ Conferas insuper de voce *ille*, ad quam redeo, *Æn.* xii. 5. et interea emendabo. Valer, Flaccum, vi. 527.

‘ Barbaricâ chlamys ardet acu, tremefactaque vento  
 Implet equum; *quali ille rotis it* Lucifer *albis*  
 Quem Venus in lustris gaudet producere cælo.

Vulgo legitur *qualeis roseis it* Lucifer *alis*: portentose fatis. Vide Silv. Crit. v. p. 79.—Dictys Cretensis, iv. 15. “Ceterum, sibi eo leviores dolorem esse, quod non in certamine, neque in luce belli, Achilles interfectus esset, quo fortiores non *putasse* quidem quemquam existere nunc, vel in præteritum, excepto uno *illo* Hercule.” Sic legendum: editi *optasse*. Et sæpe Scriptores utuntur *idem* pro *ille*; ut Statius Theb. vi. 857.

‘ Jamdudum æthereas *eadem* reditura sub auras.

Utriusque formulæ non rara exempla legentium oculis incurrent.

‘ V. 84. *Scelerosa atque impia*. Vocem priorem adhibuere et Lucilius et Afranius, apud Nonnium; Apuleius, met. Arnobius, lib. vi. p. 189. “tanquam *impia* geramus et *scelerosas mentes*,” et alibi. Lambinus laudat Terent. Eun. iv. 3. 1.—Varro de Ling. Lat. lib. v. *Peperit* vero, intulit—patravit; ut Maro, *Æn.* vi. 435.

‘ ————— qui sibi letum

*Infantes peperere manu.*

From this specimen, which we have given without the smallest abridgment, our readers will be able to form a just idea of Mr. W.’s manner, and of his intimate acquaintance with the Latin classics.

Prefixed to the first Volume is an elegant dedication to Mr. Fox in hexameter and pentameter verse, in which there are two lines, that we would wish to see expunged,

‘ Talis amor, qualem lux *ILLE*, et gloria, nostri,  
 Vel cruce jam pendens, ore profudit *HOMO*.

We are persuaded, that Mr. Fox himself, relished not this comparison.

The

The second volume is ushered in by a beautiful Σχετλιαστικον to the memory of MÆCENAS; in which the author bitterly complains of the little encouragement given to letters and literary men in this degenerating barbarous age: but still entertains hopes that better times may ensue—that the muses yet may raise their heads, and be fostered by new Mæcenases.

*' Spes tamen usque bonas, sint nubila tempora quamvis,  
Sic jubet Ogygii carmen oloris, alo.'*

We fear much, his hopes will be frustrated. At least as long as the furious Bellona rages, and ravages the world, the gentle muses will attract little respect, unless they be *party, political* muses.

To the third volume are prefixed a poetical invocation to Lucretius; and a prose address to the reader, in which our author renews his complaints, perhaps in too peevish a manner. Yet when we consider that with a large family to provide for, he has his learning and talents only to depend on for their support; it is not much to be wondered, that the neglect of such talents and so much learning, should draw plaintive *sounds*, from one less *sensible* of his own merit than Mr. W. seems to be.—An excellent index concludes the work.

We learn that a new translation of Lucretius is in preparation for the press by Mr. GOOD, of Caroline Place; to be printed in a most splendid form, and embellished with fine engravings. We heartily wish it success,

A. R.

ART. II. *Vetus Testamentum Græcum cum variis lectionibus.*

Edidit Robertus Holmes, s. T. P. R. S. S. ædis Christi Canonicus. Tom. I. Part 1. containing the Book of Genesis. Price 13s. Oxon. 1798.

THE friends to Biblical learning, and more particularly the admirers of the septuagint version, will felicitate themselves on the appearance of even a small portion of a work, which has been so long looked for and so anxiously expected.—For our part, although we were never so sanguine as to hope that a perfectly pure and genuine copy of that version can now be recovered; yet, at the same time, we were convinced that a complete collation of the manuscripts still extant, and a critical comparison of these with the quotations of the earliest Christian writers, would remove many of the corruptions which now disfigure the text of that valuable monument of antiquity, and contribute not a little toward the correction of the original itself; which in many places stands in need of correction, as well as the translations that have been made from it.—Accordingly, we find in Dr. Holmes's Collation a considerable number of readings, which seem preferable to those of the best printed editions, that from the vatican ms. not excepted. This edition is the ground-work

of Dr. Holmes's; reprinted on a bold and beautiful type: but not on so good a paper, nor disposed in so elegant a manner, as Dr. Kennicott's text of the Hebrew Bible. The paper is too white and too thin; the lines of the text are too long; and the columns of various readings have a perplexed and embarrassed look.

To give a specimen of either text or readings would be to no purpose: unless our narrow page could contain the same quantity of letter-press, as the prototype, and from the same font of letters.—We must, therefore, content ourselves with giving a selection of such variety of lection, as appeared to us to merit particular attention: from which our learned readers will be able to form an idea of the importance of Dr. H.'s undertaking, and the benefits to be derived from it.

Genesis i. v. 6. *Και εγενετο ουτως.* Wanting in Compl. and in Basil.

V. 7. After the second *στερεωματος* 17 MSS. add *και εγενετο ουτως.*

V. 9. For *συναγωγην μιαν*, 2 MSS. with Greg. Nyss. have *τας συναγωγας αυτων.*

V. 14. After *επι της γης*, 4 MSS. add *και αρχειν της ημερας και της νυκτος.*

V. 22. Instead of *πληθυνεσθωσαν*, 19 MSS. have *πληθυνεσθω.*

Ch. ii. V. 2. After *κατεπαυσε*, 7 MSS. with Compl. and several fathers have *ο θεος.*

V. 5. For *αυτην*, 23 MSS. with Compl. Alex. and several fathers, have *την γην*: as in the Hebrew text.

V. 23. After *εληφθη*, 27 MSS. with Compl. and Alex. add *αυτη*; conformably to the Hebrew.

Ch. iii. V. 7. After *λαβουσα*, 20 MSS. with Compl. add *η γυνη.*

V. 10. (In Heb. g.) The second *Αδαμ* is wanting in Compl. and 15 MSS.

V. 12. Al. 11. *ο θεος* is wanting in 22 MSS. and in Compl. and Alex. &c.

V. 15. al. 14. *των επι*, wanting in 13 MSS.

Ch. v. The principal varieties in this chapter consist in the different arrangement of the numbers: for example; instead of *τριακοντα και διακοσια ετη*, 14 MSS. with Compl. have *ετη διακοσια τριακοντα*: and so forth.—In the number of the years of Methuselah, v. 27. we find the following var. readings. The Vatican text and Aldus have *εννεα και εξηκοντα και εννακοσια ετη*: Alex. with Coptic version and 3 MSS. *εννακοσια και εξηκοντα εννεα ετη*.—Compl. with 8 MSS. *ετη εννακοσια εξηκοντα εννεα*. One MS. it would seem, has *ετη εννακοσια εξηκοντα πεντε*; and another *εννεα και τεσσαρακοντα και εννακοσια ετη*. The present Hebrew text has only 960 years; and the Samaritan Copy but 720.—The years of Lamech v. 31. are, according to all the printed



printed editions and the greater number of MSS. 753. but 3 MSS. have 755. 1 MS. 565. 1 Arab. 765. another 777. 1 Armen. 733: the present Hebrew 777. and the Sam. copy 653. Such is the confusion and uncertainty of Antediluvian chronology.

Ch. vi. v. 3. For υιοι, or οι υιοι, 3 MSS. with Alex. and several fathers have οι αγγελοι.

V. 15. For τετραγωνων, 1 MS. has in the margin κεδρωνων; and 6 MSS. with Chrysostom ασηπτων.

Ch. vii. v. 4. After εποησα, 1 MS. adds απο ανθρωπου εως κτηνους; which is not in any Hebr. or Sam. copy; nor in any other version.

V. 8. Here in the Roman edition *birds* are placed before *beasts*; contrary to both Heb. and Sam. But for the 1st πετεινων, 20 MSS. have κτηνων, preceded in 13 by παντων. and for the 2d. πετεινων 19 MSS. have likewise κτηνων, preceded in 12 by παντων. —On the other hand, for the 1st κτηνων, 18 MSS. have πετεινων, 1 θηριων, preceded in 11 by παντων: and for the 2d. κτηνων 14 MSS. have πετεινων, preceded in 8 by παντων.

V. 11. The Vatican, Complutensian and Alexandrian copies agree with Heb. and Sam. in the number *six hundredth*; but 3 MSS. with Ald. have ενι και εξακοσιοστω, and 1 πρωτω και εξακοσιοστω.

Ch. viii. v. 7. All the MSS. have the negative ουκ or ουχ before ανεστρεψεν, or υπεστρεψεν, which is the reading of 26 MSS. with Ald. and Alex.

V. 13. The addition εν τη ζωη του Νωε is wanting only in one MS. and that, we think of little authority.

Ch. ix. v. 2. After the first γης, not less than 18 MSS. have this singular addition και επι πασι τοις κτηνεσι της γης.

Ch. x. v. 21. For αδελφω, 3 MSS. have αδελφου; and for μειζονος, 7 MSS. have μειζονι: both, in our opinion, better readings than that of the printed editions.

Ch. xi. v. 12. The genealogy of Chanaan is wanting only in 1 MS. and the Armenian version.

Ch. xii. v. 8. After ονοματι κυριε, 2 MSS. with Ald. add τω εφθεντι αυτω; and 1 has the same reading, with τε θεω after κυριε.

Ch. xiv. v. 1. For the 2d βασιλεως 19 MSS. with the three other printed editions have βασιλευς.

Ch. xv. v. 2. Κυριε wanting in Compl. and 24 MSS., &c.

V. 21. Και τους Ευαιους—wanting in Compl. and 11 MSS.

Ch. xvii. v. 14. τη ημερα τη ογδοη in all the copies, with Sam.

V. 16. For εσονται, 22 MSS. with Compl. have εξελθουσιν: but the former reading is more agreeable to the original Hebrew.

V. 27. After *εθνων*, 22 MSS. with Ald. add *και περιετεμεν αυτου*, agreeably to the Hebrew: but better 2 Arabic copies, *circumcisi sunt cum eo*.

V. 38. *λεγουσα* wanting in Compl. Alex. and 11 MSS.

Ch. xx. v. 14. *χιλια διδραγμα* not wanting in any copy. But Alex. and 11 MSS. have *διδραγμα*; and 2 with Copt. and Aquila add *αργυριου*, which is also the reading of Sam.

V. 16. Compl. and 11 MSS. read with Sam. *ο θεος*, for *κυριος*.

Ch. xxi. v. *ανεβοσαν* is the present reading of all the printed editions: but 12 MSS. with Cops. have *ανεβοσησε*, one has *ανεβοσησεν*, and 1 *εβοησε*.

Ch. xxiv. v. 43. The addition to the Hebrew in this verse, is in all the copies.

V. 45. After *ποτισον με* Compl. with 9 MSS. have with Sam. and Syr. *μικρον υδωρ*—but the addition in

V. 46. is wanting in Compl. and 24 MSS.

V. 6. After *Περεκκων*, 25 MSS. with Compl. Alex. Cat. Nic. and Copt. add *την αδελφην αυτων*: and only one MS. (X) has an *obelos* prefixed. The addition is also in Syr. and Vulg.

Ch. xxv. v. 8. The words *πληρης ημερων* are in all the copies, and in the Sam. exemplar. and even in some Hebrew MSS.

Ch. xxvi. v. 5. *ο πατηρ σου* wanting in 13 MSS.

Ch. xxvii. v. 6. For *ελασσω*, Compl. with 11 MSS. have *νεωτερον*.

V. 27. For *πληρους*, 7 MSS. have *πληρης*.

V. 38. *Κατανχθεντος* wanting only in one MSS.

Ch. xxviii. V. 4. For *του πατρος μου*, Alex. with Cyr. Alex. and Austin have *πατρος σε* which is Sam. reading.

Ch. xxix. V. 1. The addition here is in all the copies

Ver. 27. *Δωσω*—So all the copies with Sam. Syr. Vulg.

V. 32. *Τω Ιακωβ*—in all the copies.

Ch. xxx. V. 9. *Και εισηλθε προς αυτην*. Wanting in Compl Ald. and 13 MSS.

V. 32. For *παρελθετω*, 1 MS. has *και περιελθετω*—*Ι περιελθε*—*Ι παρελθατω*, and 1 *παρελθατωσαν*.—*παντα* is wanting in 18 MSS.

Ch. xxxi. v. 31. *οτι εφωβηθη*, wanting in Compl. Ald. and 17 MSS.

Ib. *Και παντα τα εμα*, in all the copies.

V. 33. All the copies have *ερευνησεν*; or *ηρευνησεν*: but 7 MSS. with Compl. and Chrysostom want *εις* before *τον οικον Λειας*.

V. 44. The addition here is in all the copies: only the Alex. MS. has *Ιακωβ* after *αυτω*.

V. 46. After *εφαγον* 21 MSS. with Compl. add *και επιον*.

V. 51. For *βουνος*, Ald. with 6 MSS. have *σωρος*—and for *και μαρτυς η στυλη αυτη*, 1 MS. has *και ιδου η στυλη ην εστησας μεταξυ εμου και μεταξυ σου*: *μαρτυς ο σωρος και μαρτυς η στυλη*; and to nearly other 3 MSS. Compl. has *και η στυλη αυτη, ην εστησά ανα*

ανα μεσον εμου και σου μαρτυει· ο βουνος ουτος και η στυλη, ην εστησα, αυτη μαρτυρει.

Ch. xxxiii. v. 1. In 1 MS. the words ο αδελφος αυτου have an *obelos* prefixed.

Ch. xxxiv. v. 14. The addition in this verse is marked with an *obelos* in 1 MS. and in the margin of another.

V. 28. The addition here is in all the copies with some small variety of lection.

Ch. xxxv. v. 3. The addition και διεσωσε με is marked with an *obelos* in 1 MS.—5 MSS. have εσωσε με: 3 διεσωζε and 1 εσωζεν.

V. 5. The addition in this verse is marked with an *obelos* in 1 MS.

V. 21. Only 1 MS. has an *obelos* before the addition in this verse και πονηρον εφανη εναντιον αυτου.

Ch. xxxvi. v. 2. All the copies have του υιου, with Sam. and Syr.

V. 6. Both the additions in this verse are in all the copies.

Ch. xxxviii. v. 13. τη νυμφη αυτου, in all the copies: as in Sam.

V. 15. Και ουκ επεγνω αυτην. wanting only in 1 MS.

Ch. xxxix. v. 11. Ιωσηφ in all the copies.

V. 22. Το δεσμωτηριον in all the copies.

Ch. xl. v. 17. The word τα ουρανου is wanting in Ald. and 28 MSS. but in v. 19. they are not wanting in one.

From these few samples, we apprehend, our learned Biblical readers will be able, in some measure, to appreciate the value of this collation, and to see what helps may be derived from it toward a more perfect edition of the Septuagint. But that task must be executed by some one well versed, not only in the Greek language, but in all the other ancient dialects into which the Hebrew Scriptures have been translated; and, moreover, gifted with a critical discernment which erudition alone cannot give; and which good sense only, unfettered by systematic prepossession, can ever hope to acquire. Were the manuscript copies of the other antient versions, particularly of the Syriac and Arabic, collated in the same manner, we are persuaded that much light might be thrown on many passages of Scripture; which, in spite of all the comments that have been written upon them, are still veiled in obscurity.

C. A.

ART. III. *The Works of the late John Maclaurin, Esq. of Dreghorn.* In 2 Vols. 8vo. Ridgway.

INDEPENDENTLY of the high and paramount importance which is ever connected with truth, private opinions are subjects of curious attention, when promulgated by persons to whom the circumstances of their external situation might have been supposed to give a contrary bias; more particularly when such  
opinions

opinions are apparently hostile to the supposed personal and professional interests of the author. As much of the notice to which these volumes are entitled arises unquestionably from this subordinate consideration, it is seriously to be regretted that the anonymous editor has furnished us with so few particulars of the life of their writer. He was the eldest son of Colin Maclaurin, the celebrated mathematician, and was born in the year 1734. Having been left, by his father, with a bare competence for his education, under the patronage of the archbishop of York, and having gone through the usual courses of study at the high school and university of Edinburgh, his inclination led him to the law. He was, in 1756, admitted a member of the Faculty of Advocates at Edinburgh, and began his legal career before the General Assembly of the Church of Scotland, where he was always employed by the party which opposed the settlement of ministers by the presentation of patrons. In 1782 the Edinburgh Royal Society was established, and in the royal charter he was appointed one of the constituent members; and, in January 1788, through the interest of his friend, *The Right Hon. Henry Dundas*, he took his seat as a senator of the College of Justice under the title of lord Dreghorn. This judicial trust he executed with universal approbation till December 1796, when he died of a putrid fever. From his earliest years he was the friend and lover of liberty, and appears to have predicted and rejoiced in the issue of the American contest. His sentiments concerning the French revolution, that all-embracing and all-absorbing subject, are here stated, and they seem to agree, in general, with what have been the avowed opinions of the English opposition in parliament. Though it is said that he shared in the common fate of the minority, calumny; and was even accused of favouring a revolution; yet he does not seem to have distinguished himself by an open and manly opposition to public measures: on the contrary, we are told, in language which it is somewhat difficult to understand, that, 'conscious of the rectitude of his principles, he was not afraid to avow them, but prudence made him observe a cautious silence.' That his conduct was the result of principle we have no doubt, and probably he intended that the remark should be applied to himself which he makes concerning Helvetius, who left his *Treatise on Man* to be published after his death, viz. that 'he who follows that method has most merit, for he can have no other motive "than good will towards mankind."' But his Lordship should have distinguished between the abstract nature of Helvetius's *Inquiries*, and the local and immediate interest which constituted the principal importance of his own. However, during the eventful years 1792, 1793, 1794, and 1795, he kept a Journal of public Transactions, 'to give vent to his feelings and emotions,' 'thinking it not wise or proper to speak them



them out in public.' He made a selection from them, and, in compliance with his directions, these volumes make their appearance. Besides these works, he wrote a satirical opera, when young, against the author of Douglas, and David Hume, which the editor thinks it right to suppress; also a collection of Criminal Cases, published in 1774; and some Law Tracts, which it is in contemplation to publish.

Of the works before us, the first volume consists of poems; the composition of which seems to have been his early and constant delight. When a boy he amused his school-fellows with rhymes, and, in his latter days, composed more than a hundred stanzas to express his abhorrence of war and tyranny. The editor invites criticism by observing that the latter are, perhaps, the most beautiful of his productions. It would be fastidious to deny that there is spirit and novelty in his personification of WAR.

P. 155.—' In vain a helmet, large and tight,  
Attempts to shelter from the fight  
Thy brutal length of jaw :  
Nor can thy sabre's basket-hilt,  
Tho' ribbon-wreath'd, and double-gilt,  
Conceal the tiger-paw.'

Our author was the enemy of *long* poems, and not without cause, for he was incapable of continuing long in a consistent train of thought. Who would expect, for instance, in an indignant 'Address to the Powers at War,' enforcing topics of benevolence and humanity, a sentiment like this—alluding to the selection of men for military service:—

P. 168.—' Selection, fatal to the race,  
That must degenerate apace,  
In time may wholly fail ;  
*Perspective that my soul delights—*  
*For, tyrant-man extinct, the rights*  
*Of outrag'd brutes prevail.'*

There is but one other poem of considerable length; the pleasing story of Zeyn Alasnam seeking the ninth statue. This he has translated from the Arabian Nights into the eight syllable verse of Swift and Prior; he has not, like them, enlivened his tale by happy strokes of wit or satire, and yet he has effectually repressed those romantic and poetic feelings, which are requisite for the enjoyment of eastern extravagance, by the injudicious adoption of colloquial verse, and the absurd introduction of domestic allusions. The prince of *Bassora* is teased by *pamphleteers*, and *dunned by creditors*; and is in danger of being arrested by a *warrant*, issued by the *lord mayor* and *aldermen* of the city of *Bagdad*.

Correction must have been a painful task, or we should not see passages which might otherwise have been excellent, degraded

graded by offensive vulgarities. The greater part of the two following quatrains will, perhaps, remind our readers of the exquisite pastoral Ballad of Shenstone:—

P. 147.—‘ How I fondled and flutter’d the rose  
To-day in her breast that she wore;  
She certainly could not suppose  
I ever once thought on the flower.  
‘ I threaten’d to pluck off its head,  
Attempted its leaves to destroy;  
For when a feign’d struggle she made,  
*Her bosom I touch’d BY THE EYE.*’

Inferior as are lord D.’s pretensions to the character of poet, there is one little piece from which we might infer the capacity of rising to excellence:—

P. 126.—‘ NIGHT.

‘ With toilsome day’s vicissitudes oppress,  
In soothing sleep all living creatures rest;  
True to the sun the flowers their foliage close,  
The drooping trees or feel, or feign repose;  
In streams less noisy rapid rivers flow,  
The winds, exhausted, rather breathe than blow;  
And tho’ still fretting on his wavy bed,  
And tho’ his murmur still inspiring dread,  
Ocean appeas’d, partakes in some degree  
Of Nature’s general tranquillity;  
Of Night the guardian, and of Stars the queen,  
Th’ ascending Moon, in majesty serene,  
Gives light and lustre to the solemn scene.’ }

Yet this picture of repose, to be allowed just, must be considered as a representation of some individual scene, not as a description of the general phenomena of night, when the silence of the animated world usually gives additional effect to the noise of the stream, the wind, and the ocean. But the majority of the smaller pieces are of the least poetical kind of poetry, the humorous and satirical. As their pretensions are lower, their success is higher, and, *the best Argument; Thoughts on Divorces; the Satire on Johnson’s Style; the disappointed Epicures; the Parliamentary Duellists; and the Metamorphosis;* will be allowed a respectable place among that class of verses. As a specimen of his epigrammatic skill we extract the following

‘ VERSES WRITTEN ON A PIANO-FORTE.—P. 122.

‘ Altho’ not play’d this instrument by wind,  
Yet ’tis as changeable, and was design’d  
To be an emblem of the female mind. }  
At first, its notes all sweet and gentle flow,  
But noisy soon, and boisterous, they grow:  
Just so with women, fools the men who court ye;  
Piano while you’re maids;—but when you’re married,—Forté.’  
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The larger volume contains 'Thoughts on various Subjects.' They are not methodically arranged; we shall, therefore, notice them as connected by their subjects. Among the juridical essays is an ingenious and subtle inquiry, 'how a judge, whose opinion has been overruled, ought to vote in subsequent and subordinate questions.' In a supposed case where it has previously been decided that a person is guilty, ought those judges who voted for his acquittal to take any share in the decision concerning the measure of punishment?

P. 10.—'This,' says our author, 'I apprehend, they ought to do. It may be said, they cannot, with a safe conscience, as their opinion is against any punishment: but this is not solid; they vote for punishment upon compulsion, and a new state of the case: they ought to do justice as much as they possibly can, that is, be for the least punishment, as that comes nearest to what they think complete justice: and if they do not do so, they commit very great injustice:' because through their silence the severer punishment may be inflicted. And P. 18.—'The maxim *res judicata pro veritate habetur*, does not apply here; it is a presumption, only a just one, when the merits cannot be known, but it must yield to truth; and the judge who voted against the determination, ought to pay no regard to it in subsequent and subordinate questions.'

Out of this inquiry arises another on the mode of putting questions for decision, but as, in our English courts, judges give their judgment upon the case generally, and not upon the legal principles, or distinct points of argument, upon which the decision may be supposed to rest; we leave this part of the essay to the professional reader.

Under the head of '*Jury Trial*' our readers will meet, among much important and valuable matter, with some remarks, which their zealous attachment to this precious and inestimable institution will make them, at first, regard with a jealous eye.

P. 49.—'I am apt to think that this mode of trial owes much of its reputation to verdicts given against the crown in times of political controversy, which were sometimes far from being just. It is, however, I admit, the best mode in such times; but in ordinary cases, I apprehend it is not. I do not recollect to have seen, in the course of my own practice for thirty-two years, one ordinary case; nor did I ever meet with a lawyer who could tell me, that in the course of his practice he had seen one such case, in which the jury had differed from the court, and were in the right.'

They must not, however, suppose his Lordship in the least unfriendly to liberty or popular privileges: he proceeds thus:

P. 50.—'It is very clear to me, that they ought to be judges of the law; because no man ought to be condemned to punishment, unless the crime be so palpable as to be perceptible to the most illiterate. There is more reason for contesting their right to be judges of the fact; because to discover the fact, or truth, in the confusion and obscurity created by contradictory testimonies, and eloquent pleadings, requires a degree of experience, knowledge, and ability, not to be expected

expected in ordinary jurors. It may be said that this is supplied by the charge of the judge. It is so, generally; but then this gives too much power to the judge, especially if he be entitled to select the petit jury.

We notice the essay on *Appeals* merely to express our astonishment at the flagrant ignorance which his Lordship betrays, of english law. We have, indeed, in our courts, heard barristers confess that they did not understand some of the technical formalities of Scotch practice. But that a judge on the bench at Edinburgh, an elegant scholar too, and a man of literary pretensions, should be ignorant of the prominent features in the English system of jurisprudence, even of the authority of the House of Lords, to whose superior jurisdiction his own decisions are subject, is a striking circumstance, and one not very creditable to the present state of legal information.

P. 37.—‘We never hear of an appeal to the house of peers from the king’s bench, common pleas, &c.; the reason is, that in England they have another kind of appeal. The courts there, I believe, review the judgments of each other in a certain meeting and manner.’

The very newspapers might have informed his Lordship of the frequency of such appeals. And a reference to B. iii. ch. 25, of his Blackstone, would have corrected his misconception of the appeals among the inferiour courts. The fact, in brief, is, that the king’s bench alone possesses authority over the other courts, and that the ‘*exchequer chamber*,’ which, in certain cases only, examines its proceedings, is a new court, formed of the common pleas and exchequer, without any reference to the distinct powers of those courts; and that the house of lords is *the dernier resort* for the ultimate decision of every civil action. Elsewhere our author observes, that, ‘jury trial is not known in the court of chancery, where the greatest part of litigated property depends,’ and does not seem to be aware of the general practice of sending to trial by a jury, all disputed facts which, from their nature, are susceptible of proof by the testimony of indifferent persons.

His remarks on *the punishment of transportation* concern the Scotch law, and the cases of Mr. Muir, &c. He decidedly asserts the error of the judgment against them; maintains that they might legally have been *banished*, but ought not to have been *transported*; and very powerfully represents the cruelty of the sentence for crimes, which, it is confessed, deserve not capital punishment.

P. 71.—‘If a man has been condemned to death for theft, or some other crime (for which that he should suffer there is a reluctance,) he may very properly be pardoned, on condition that he agree to be transported to Botany Bay; because, though death may be the consequence, yet, as that is not certain, the offer is favourable: or, if the legislature, sensible that the over-severity of the law has made the punishment of a crime capital, when it ought only to have been arbitrary, it may very properly change the punishment of certain death, into



into one which gives a chance of life ; but it is plain, that transportation ought never to be inflicted but by way of mitigation.'

The *Essay on the Origin and Progress of Literary Property* was first published in the year 1772. And it certainly will not add to the legal reputation of the author, when compared with the learned and even elegant judgments given by the English judges in the year 1769, in the famous case of Millar and Taylor, reported in Burrow 2303 ; or, with the final discussion in the house of lords in the year 1774. The dispute, concerning the property of authors on their works after the expiration of the 14 years, secured by the statute of the 8th of Anne, thirty years ago agitated the literary public. It sleeps at present ; and as our author brings no valuable accession to the arguments before used, nor states those arguments with any force or originality, it is sufficient to observe, that he opposes the notion of literary property at common law. But we think it will be useful to give a specimen or two of his talents as a reasoner. The petitioners for the act of queen Anne stated that they had been accustomed to hold their copies '*AS their property*;' on which our author remarks,

P. 83.—' That the narrative only sets forth, that there had been a constant usage of selling books, to be held *as* a property ; which is a plain acknowledgment by the petitioners themselves, that there was here no real right of property, but only something which they had been pleased to view as a sort of property, or compare to a real property.'

It would be a sufficient answer to observe, that Mr. Horne Tooke shews *AS* to be the German pronoun *ES*, and to mean the same as *it* or *which* ; but what renders his Lordship's criticism most extraordinary, is the almost invariable practice in the attestation of wills ; *viz.* that the party delivers it '*AS and for his last will.*' Also the same formulary is used in the execution of deeds ; which would, according to his lordship, prove such instruments *not* to be wills and deeds, but something resembling wills and deeds.

P. 122.—' It may, no doubt, be said, that the author's intention in publishing a book was to give to the purchaser of a single copy, a right of property to that individual copy, but no more. To this it is answered, that whatever is the necessary consequence of an action, must be deemed intended by it. Now the necessary consequence of printing and selling a book, is to make it common property ; and no private bargain betwixt the author and bookseller, can prevent a purchaser from making what use of his purchase he pleases.'

It would be difficult, perhaps impossible, to find in any argumentative work so much solecism in the compass of three propositions. To assert that no private bargain can prevent the purchaser from acting as he pleases, is to mistake the inability to prevent an illegal act, for incapacity to procure redress for it when committed. And the previous assertion, that the conse-

quence

quence of selling a book is to make it common property, obviously begs the question ; since the argument on the other side maintains, that the book is sold under the tacit condition, that it shall be applied only to a certain use : surely then it is absurd to argue, that because it is the necessary consequence of an action, that one party may if he pleases violate an implied engagement, therefore it is *intended* that he should violate it. Hear this, ye stewards, guardians, attornies, and trustees of every kind ! and lament that the senator of the college of justice in Scotland was not Lord Chancellor in England. If our readers should think this criticism too minute, we remind them that this production is from 'one having authority.'

*On the Liberty of the Press* the learned judge gives the following opinion :—

P. 230.—' My ideas on this subject are shortly these : I think, that punishment, or censure, ought to be inflicted on an author only when the publication is intended to calumniate or abuse private individuals ; and that all general doctrines upon public affairs, or speculative subjects, ought to be allowed to undergo an universal and unlimited discussion. This is certainly a plain and simple rule to go by, and it is likewise just, as it is a publication of the first kind only that can proceed from malice.'

This decision coming from the bench falls with weight. At the same time we must confess, that it merits attention rather as the *dictum* of authority, than the well supported judgment of a philosopher. The enlightened advocate of liberty would surely take a more tenable station, and contend for the same conclusion on less disputable principles than the assumption that there can be no malice in the political writer. He might urge the invincible tendency of power to abuse ; and the consequent necessity of counteracting it, by giving liberty to the most minute and extensive examination into its origin, utility, and exercise ; that the imposition of any restraint upon this liberty, however slight or apparently temperate, must be highly dangerous, because particular cases would necessarily fall under the decision, or at least be exposed to the influence of the agents, ministers, and participators of that power. He would fortify this argument by remarking, that from the nature of the crime imputed, it could not properly be the subject of local cognizance ; that the matter investigated being co-extensive with the country itself, requires a tribunal partaking of its general influence ; and that it is inherently ridiculous to allow a knot of individuals in an obscure corner, to sit in judgment on the transactions of an empire, or the abstract truths which more or less affect a world. He would maintain moreover, that though it be absolutely necessary that *criminal intention* should be held essential to *legal guilt*, yet that the essence of crime, considered politically, is found not in the mind of the actor, but in the effects or tendency of the act :  
that

that the most dangerous, because the most specious, of all tyrannies, is that which usurps the *censorial* power, and has for its avowed object the enforcement of morality. That the public welfare requires that each individual should have an ample space for the exercise of his private judgment, and that the restraints of law should be enforced only where direct and palpable injury would otherwise be sustained. He would hence infer, that there is no analogy between public and private libels, (allowing, for the sake of argument, that the latter are fit objects of judicial interference :) that the constitution, the laws, the government, the religious establishment, the good morals of a country, are not physical beings capable of suffering pain or injustice, but mere moral entities, the artificial creatures of social policy. That before such subjects can be supposed capable of receiving injury from a libel, they must in fact assume that arbitrary, personal, stationary form which constitutes the essence of despotism. That whilst they preserve their true character, and whilst the advantages which attend them are sufficiently extensive, and sufficiently obvious to be generally partaken and generally acknowledged, publications reflecting however unjustly upon them, can call for no other treatment than that of either respectful refutation, or silent contempt. That, consequently, this strong presumption must always be suggested by every restriction of the press ; that he who would defend an institution by such means, can be influenced only by a regard to the profits which he privately reaps from its corruptions.—Such are the topics which it would have afforded us pleasure to see discussed by Lord Dreghorn with the learning and authority he possessed. Perhaps we ought to apologise for this long digression ; but the subject is closely connected with every literary undertaking, and infinitely dear to the best interests of mankind.

The *Thoughts on the Right of Patronage* were first published in the year 1766. They are a spirited and judicious remonstrance against the right of presentation to the ministry in Scotland, similar to advowsons in England. The practice is examined on principles of mere policy, as it affects the interests of the country, crown, and clergy. As the basis of his argument, he maintains the utility of religion to the state, by reconciling ‘ the bulk of mankind to the inequality and hardships to which they are subjected from the imperfection of political institutions,’ and considers it as a powerful instrument in the hands of government. This, our readers will recollect, resembles Hume’s famous defence of church establishments ; but our author draws conclusions of a different kind. The *violent settlement* of clergymen by the presentation of patrons, and under the fiction of a call from the parish, which presbyterian forms require, produces dissatisfaction, tumults, and at length *secession*. Hence



every parish is burthened with the charge of an additional church and minister, and the expence ultimately falls on the landholders. He admits that the crown seems to be interested in perpetuating its influence by patronage; but thinks that it is secretly raising a formidable enemy in the seceding ministers. The clergy, too, he asserts, are interested in the abolition of a practice which threatens to annihilate their influence, and drive all the religious among the schismatics; and finally insists, that patronage is destructive of the object of religion. His essay on 'The Comfort and Instruction of the common People' merits the attention of those who are anxious to counteract the irreligious spirit of the times. The following reflections are solid.

P. 271.—'The clergy might, if they pleased, do a great deal. The rich and the poor do not like the same sort of sermons; for obvious reasons, it is impossible they should. The poor are most ready to believe and embrace the doctrines of religion, but the splendid good works of virtue is beyond their narrow comprehension. What can be more incongruous, than to descant on charity, to a set of men, most of whom have but eight-pence a day? Discourses on the vanity of riches, the danger of possessing them, the mysteries of religion, and the future happiness of the poor, are those which do, and must delight the bulk of mankind. By what art did Mr. Whitefield draw thousands, and ten thousands, daily to hear him? It was not by declaiming on moral subjects. He humbled the rich, he comforted the poor; and whoever will do so with tolerable ability, must be popular.'

Some of the political essays are on the great principles of philosophy: others, on the public transactions of the times. On these subjects, he evinces a strong bias towards those opinions to which fashion has affixed the title of the *new philosophy*; but by no means an indiscriminate attachment to them. Wavering betwixt contending parties, he with great spirit disputes the propriety of Solon's famous law.

P. 138.—'Another, and indeed the chief proof of this position, is the law by which he ordains, under a severe penalty, every citizen to take a side when the state shall be divided into parties: his object, (according to Plutarch) being to prevent a selfish apathy, and oblige men to take a part, and share danger with the worthy. An enactment at once inconsiderate and unjust; for reflection on the nature of mankind, or recollection of what experience long before his time had proved, must have satisfied him, that *all might be in the wrong*, egregiously, violently, equally so; but in such case the lover of truth and justice, though neither selfish nor timid, cannot enrol himself with any class; he will dissent from every one of them, and the law must operate as a species of persecution for conscience sake, and stimulate to dissimulation and duplicity of conduct.

'The impartial citizen must, in such a case, feel very disagreeable: somewhat like a man who shuts his ears when looking at a dance, and very like a man perfectly sober in a large company per-



fectly drunk. According to Solon's law, Cato ought to have been punished, for he sided neither with Cæsar nor Pompey; *cum alii ad Cæsarem inclinarent alii ad Pompeium solus Cato fecit aliquas et reipublicæ partes*. Senec. Ep. 104.'

Those who think that a person in such a state is better qualified to discern truth, than one who fixes himself on either side, will peruse with interest the various articles connected with the politics of our own times. He avows his desire that republicanism should be fairly tried as an experiment, though he deprecates its introduction into our island. He is the friend of parliamentary reform as the true interest of the king and ministers; and maintains, that statesmen should run before the public in the reformation of abuses, as the best security of their own power. Though he is attached to the writings of *Turgot*, *Condorcet*, and above all of *Mercier*, he does not assent to their favourite theory of *perfectibility*. This he has opposed only by contending that its advocates must, to be consistent, admit of the total disuse of animal food; and at some length traces a parallel between the tyranny of the European over the African, and that of the man over the brute. He pleasantly illustrates this argument:

P. 312.—'Not long after this, he met a number of farmers in his neighbourhood one morning, running up a hill, above his house, with wonderful eagerness: upon his inquiring what the matter was, they told him, that they were in pursuit of a fox, who had taken several lambs from each of their flocks; upon which they got out into a great rage against the cunning beast, calling him, villain, robber, and sly rascal! but they comforted themselves with the thought, that they would soon be able to put him to death. Upon which my friend looked archly at them, and said, Pray, good people, what would you have done with the lambs, if *he* had not taken them away? They, no doubt, feeling the force of the question, returned him a look, and ran on without making any answer; and their silence was certainly judicious.'

The argument of necessity, he insists, proves too much, even that men might eat each other; that Mr. Godwin's doctrine, "that virtue enjoins us to do our utmost to promote the happiness of *intelligent* beings," should be extended to all *animated harmless* beings; and that where virtue to that extent cannot be practised, society ought not to be considered as perfect. Whatever ingenuity there may be in this reasoning, it certainly does not press upon the doctrine it opposes, with the weight of the argument founded on the principles of population, as lately stated by an able author\*. The utmost that it requires from the advocates of perfectibility is a correction of their language, not a relinquishment of their theory.

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\* See Analytical Review, Vol. xxviii. p. 119.

The dissertation to prove that Troy was not taken by the Greeks, was first published in the Transactions of the Edinburgh Royal Society. He does not, like Mr. Bryant, deny the existence of Troy, but after general arguments derived from the necessary uncertainty of all antient history, and the little authority which Homer seems to have possessed, as an historian, among the ancients; and an acknowledgement that his own essay is principally taken from Dio Chrysostomus, a Greek writer, in the time of Trajan; he presses a variety of ingenious arguments to shew the improbability of the story. It would be useless to analyse reasonings whose force depends altogether on very minute considerations: we shall do better by extracting the opinion of Adam Smith, in a letter to the author.

Introd. p. 27.—‘ I have read your dissertation twice over with great pleasure; and I so far agree with you, as to be satisfied that there is not one single fact relating to the Trojan war, of which the historical truth can, even in its most essential circumstances, be at all depended on. To suppose, however, that it is more probable that **Helen** was an honest woman, that **Hector** killed **Achilles**, and that **Troy** was not taken, than the opposite events, I suspect is rather a strong conclusion.’

These are the most elaborate of the essays. The topics of the others are various and interesting: they are on criminal law; capital punishment; the ancient democracies; la Fayette; Turgot—in which he discusses some of the doctrines of the french school; revolution; the promoters of revolution; French principles—all of which, he states, are to be found in an English pamphlet, by Marchamont Needham, first printed in 1656, and reprinted in 1764, but which he has never been able to procure, having found only a translation of it in *Les Loixirs de Chevalier d'Eon*; emigrants; the new French almanacks; Anacharsis Clootz; Plato's republic; labour; Highlands of Scotland; religion, considered as the useful ally of the state; incredulity; education—in which he denies the utility of classical literature; happiness; language; Dr. Johnson's stile; plagiarism; Christina Queen of Sweden; Socrates, &c. All of them reflect honour on our author's memory, as displaying an uniform regard for human happiness: they exhibit a mind devoted to elegant literature and speculative philosophy, a disposition not to be fettered by authority, and frequent acuteness of investigation. The prominent defect apparent throughout is incorrectness. He reasons often weakly, and in his happiest efforts is more acute than comprehensive or consistent. He does not appear to have embraced those primary and universal principles of taste or science, which alone could have enabled him to compare together his various opinions, and harmoniously adjust them by the strict rules of logic.

ART. IV. *Delineations of Exotic Plants cultivated in the Royal Garden at Kew, drawn and coloured, and the botanical Characters displayed according to the Linnean System*, by Francis Bauer, Botanic Painter to his Majesty. Published by W. T. Aiton, his Majesty's Gardener, at Kew. Printed by Bulmer, for Nicol. 1796. No. 1, and 2. Ten Plates in each Number. Price each Number, 4l. 10s. coloured, 1l. 1s. plain.

THIS work, like the *Hortus Kewensis*, of which it may be considered as a part, is a production of the bankian school: and does honour to its patroness the queen; to her gardener the son of the late excellent Aiton; to Bauer, a native of Austria, that admirable artist who was brought over into this country by the long to be regretted John Sibthorp, and whom the munificence of her majesty will, we hope, long detain here; and to Mackenzie the engraver, under whose eye they were probably coloured. After a careful and minute inspection of the plates, we do not hesitate to pronounce them to be the best which have ever been presented to the public. These two numbers consist of figures of twenty species of *Erica* in the following order. *Erica viscaria, balicacaba, obliqua, longifolia, umbellata, fascicularis, Monsonia, grandiflora, Plukenetiana, Sebana, sexfaria, conspicua, cruenta, marifolia, mucosa, urceolaris, glutinosa, comosa, toxifolia, Massoni.*

'It will appear singular,' says the ingenious editor in his preface, 'that engravings of plants should be published without the addition of botanical descriptions of their generic and specific characters; but it is hoped, that every botanist will agree, when he has examined the plates with attention, that it would have been a useless task to have compiled, and a superfluous expence to have printed any kind of explanation concerning them. Each figure is intended to answer itself every question a botanist can wish to ask, respecting the structure of the plant it represents. The situation of the leaves and flowers are carefully imitated, and the shape of each is given in a magnified as well as in a natural size. The internal structure of the flower, respecting the shape, and the comparative size of its component parts, is also carefully displayed. Nothing, therefore, appears to be wanting, but the synonyms of such authors as may have before described it, and the specific difference by which each species is technically distinguished from all others of the same genus. For these the reader is referred to the intended edition of the *Hortus Kewensis* where every plant will be inserted by the name engraved under it; and where descriptions of each, if found necessary to distinguish them from plants of which proper descriptions or figures have not been published, will be given at length.'

This plan of publication we most entirely approve; Jacquin, in his later performances, first set the example; and we hope that this accurate and splendid work will, in our own country, prevent the evil of massy and unwieldy folios, wherein the author seems to fancy it incumbent upon him to spread out in a



large type, and on hot-pressed paper, which must at least equal in typographical luxury the beauties of the opposite plate, a description as long as the figure of the plant, too frequently eked out by trivial or irrelevant observations. T.

ART. V. *Synopsis Plantarum insulis Britannicis indigenarum; complectens Characteres Genericos & Specificos secundum Systema sexuale distributos*, curante J. Symons, A. B. Societ. Linn. Soc. White. 1798. 12mo. Price 5s.

THIS work consists of the shorter generic, and the specific characters of what are vulgarly called *perfect plants*, the *Felices*, and the genera *Equisetum*, *hycopodium*, *Pilularia* and *Isoetes*, arranged according to Thunberg's alteration of the Linnean system, in which the plants belonging to Monoecia, Dioecia, and Polygamia, are disposed among the nineteen preceding classes. The remaining orders of the Cryptogamia class, he says, he may possibly, at some future time, give in form of a supplement. He professes to follow, as his principal guide in making out his catalogue, Withering's arrangement of British plants, published in 1796, but in the mode of inserting the subdivisions of the genera of each class he has adopted the plan of Hudson. He says the essential generic and specific characters are mostly taken from Gmelin's edition of Linnæus's *Systema Naturæ*, Murray's last edition of the *Systema Vegetabilium*, and the 2d edition of the *Species Plantarum*, with occasional alterations from other writers, as Aiton, Curtis, Hoffman, Hudson, Jacquin, L'Heritier, Lightfoot, Goodenough, Sibthorp, Smith, Stokes, Willdenow, Withering, and Woodward, giving the preference in a specific name or specific character, sometimes to one and sometimes to another. Whether such preference be the result of actual observation, the work does not afford us any data to determine, but in one instance we have found him translating into Latin an erroneous translation of Withering. '*Foliis ternatis*' in the specific character *Oxalis acetosella*, in the first edition of the *Botanical Arrangement*, was translated 'leaves growing by threes.' In the second edition this error was corrected to 'leaves three-fold.' In the third edition the error of the first edition was restored, and we have 'leaves three together,' and this error our author translates '*foliis ternis*,' contrary to Linnæus and to nature.

As a specimen of the work, we shall give the genus *Viola*, from the observations, as he informs us in his preface, of Mr. T. F. Forster, junior.

• VIOLA.

• *Cal.* 5-phyllus, supra basin corollæ adhærens. *Cor.* 5-petala, irregularis, postice cornuta. *Antheræ* cohærentes. *Caps.* 1-locularis, 3-valvis.

• • *Acaules.*

- \* \* *Acaules.*  
 \* *hirta.* 1. V. foliis cordatis piloso-hispidis, scapis hispidis.  
 \* \* \* *Acaules, stolonifera.*  
 \* *odorata.* 2. V. foliis cordatis, stolonibus reptantibus supra terram, scapis glabris.  
 \* *palustris.* 3. V. foliis reniformibus, stolonibus reptantibus infra terram, scapis glabris.  
 \* \* \* \* *Caulescentes.*  
 \* *canina.* 4. V. caule adultiore adscendente canaliculato, foliis oblongo-cordatis.  
 \* *lactea.* 5. V. caule adscendente tereti, foliis ovato-ellipticis.  
 \* \* \* \* *An Viola pumila Villars?*  
 \* \* \* \* *Caulescentes, stigmatibus urceolatis.*  
 \* *tricolor.* 6. V. caule angulato diffuso, foliis oblongis incis, stipulis pinnatifidis, corolla calyce multo majori.  
 \* *arvensis.* 7. V. caule angulato diffuso, foliis infimis subrotundo crenatis, caulinis oblongis, stipulis pinnatifidis, corolla calycis fere longitudine.  
 \* *lutea.* 8. V. caule triquetro simplici, foliis infimis ovato-subcordatis, caulinis lanceolatis crenatis ciliatis, stipulis inciso-pinnatifidis. *Viola grandiflora. Hudf.*

In an appendix the author presents us with the following additions to the British Flora; *Schoenus minimus* characterised by Mr. Forster, with a description from the manuscripts of the late Mr. Hudson; *Viola amœna*, with a specific character and description by Mr. Forster; *Althæa hirsuta* L. found by Mr. Rayer; *Fumaria spicata* β L. found by Mr. Rayer and Mr. Forster, and which our author considers as a distinct species which he calls *F. tenuifolia*; and *Epilobium roseum* Schreb. found by Mr. Curtis and Mr. E. Forster.

T.

ART. VI. *The Nurse, a Poem, Translated from the Italian of Luigi Tanfillo.* By William Roscoe. 4to. Price 6s. Cadell and Davies. 1798.

A BEAUTIFUL version, or rather paraphrase, of a beautiful original, which should be read by every mother with particular attention; and its precepts listened to by every mother, who is not absolutely incapable of nursing her own offspring. Tanfillo was contemporary with Ariosto, Bembo, and the Tassos; and cultivated the Italian muses with almost equal success. Some of his more early productions were tainted with licentiousness; but his *Balia*, the poem before us, has a very different tendency; 'And (says his translator) if it should produce in any degree the effect which its author intended, will be a much better compensation to mankind for the indiscretions of his youthful pen, than even his poem on the *Lagime di San Piero*; or, *Saint Peter's Tears*.

Mr. R. with great propriety inscribes his work to Mrs. R. in the following charming sonnet:

C 4

A 2

' As thus in calm domestic leisure blest,  
 I wake to BRITISH notes th' AUSONIAN strings,  
 Be thine the strain; for what the poet sings  
 Has the chaste tenor of thy life exprest.  
 And whilst delighted, to thy willing breast,  
 With rosy lip thy smiling infant clings,  
 Pleas'd I reflect, that from those healthful springs  
 —Ah not by thee with niggard love repress—  
 Six sons successive, and thy later care,  
 Two daughters fair have drank; for this be thine  
 Those best delights approving conscience knows,  
 And whilst thy days with cloudless suns decline,  
 May filial love thy evening couch prepare,  
 And sooth thy latest hours to soft repose.

W. R.

The translation is elegantly printed, together with the original on the opposite page. We will give the first four stanzas in both languages as a specimen. P. 2.

## CAPITOLO PRIMO.

' Donne ben nate, i cui bei colli preme  
 Quel santissimo giogo d' Imeneo,  
 Onde buon frutto spera ogni uman seme;  
 ' Se già mai voce io desiai d' Orfeo,  
 (Com' uom che in cor di fera pietà brami)  
 Mentre prigion di donna Amor mi feo;  
 ' Oggi, bench' io sia fuor di quei legami,  
 Più che mai desiarla mi bisogna:  
 Ch' esser, Donne, non può, ch' io pur non ami.  
 ' Amo, ma d' uno amor, che non agogna  
 Cosa di reo; nè m' arde di desio  
 Che porti pentimento, nè vergogna.

## CANTO I.

' Accomplish'd Dames, whose soft consenting minds  
 The rosy chain of willing Hymen binds!  
 If e'er one prouder with my bosom felt  
 By magic strains the listening soul to melt,  
 (Mov'd by such strains the woodlands Orpheus drew,) <sup>1</sup>  
 That with inspires me whilst I sing to you.  
 —What tho' the pleasing bonds no more I prove,  
 I own your charms, nor e'er shall cease to love;  
 Not with such love as feeds a wanton flame,  
 Attended close by penitence and shame!

The following address to the ladies is a *morceau* too precious to be withholden from our readers. P. 15.

' Does not remorse, ye fair, your bosoms gnaw,  
 Rebellious to affection's primal law?  
 Persist ye still, by her mild voice unaw'd,  
 False to yourselves, your offspring, and your God?  
 Mark but your proper frame—what wondrous art,  
 What fine arrangement rules in every part;

As

As the blood rushes thro' each swelling vein,  
The ruddy tide appropriate vessels strain;  
And whilst around the limpid current flows,  
To shape and strength th' unconscious embryo grows,  
But when 'tis born, then nature's secret force  
Gives to the circling stream another course;  
The starting beverage meets the thirsty lip,  
'Tis joy to yield it, and 'tis joy to sip.  
So when th' experienced chieftain leads along  
To distant enterprize his warrior throng,  
He, as they move, with ever watchful cares  
Their stores of needful nutriment prepares;  
Still prompt, e'er hunger ask, or thirst invade,  
With due supplies and stationary aid.'

In Canto ii. P. 43. and elsewhere, we have exhibited a shocking picture of a hireling nurse. P. 43.

' O past all human tolerance the curse,  
The endless torments of a hireling nurse!  
If to your children no regard were due,  
For your own peace avoid the harpy crew;  
A race rapacious, who with ceaseless strife  
Disturb the stream of calm domestic life.'

On which our translator makes the following just observations. Note. P. 9.

' The resentment shewn by the author against hired nurses, may in many instances be just, but he has totally forgotten to enumerate the injuries and disadvantages which the nurse herself experiences. The first sacrifice which she is required to make, a sacrifice necessary perhaps for her subsistence, is to suppress her maternal feelings, and by discarding her own child, make way for that of another. From that moment all her cares and attention are expected to be transferred to her adopted child, as effectually as if her affections had been changed by a miracle, or an act of parliament. When this point is accomplished, and she can "forget her sucking child," she is then qualified for her office, and has all the trouble and anxiety of a mother without her enjoyments. This employment she is to exercise under the immediate direction and controul of a superior, who, conscious that she has deserted her own duty, weakly endeavours to compensate for the performance of it by an extraordinary degree of fondness for her child, and the nurse (whose affection for it is often much more sincere than that of the mother) is continually harrassed with directions, cautions, and reproofs, that embitter every moment of her life. If her negligence affords a just ground of complaint, her fondness excites a secret jealousy in the breast of the mother, who, whilst she refuses to take those methods which nature has prescribed, to secure the affections of a child, repines when she sees them transferred to another. That the dreadful circumstance to which the author adverts in the text, sometimes happens, cannot be denied; but it may with confidence be asserted, that it is at least as usual for the nurse to receive infection from



from the child, as the child from the nurse; and for this relinquishment of the dearest ties in nature, this abdication of her own humble but peaceful roof, and renunciation of domestic enjoyment; this certainty of suffering much, and probability of becoming a prey to disorders which may never be eradicated; she is to rest satisfied with a pitiful compensation in money, whilst the dissipated mother pursues her pleasures, and joins in the sentiments of the poet against the pride, the obstinacy, and the extravagance of a hireling nurse.'

In the concluding lines of the translation, a well turned compliment is paid to the duchess of Devonshire. P. 65.

' O happier times, to truth and virtue dear,  
Roll swiftly on! O golden days appear!  
Of noble birth, when every matron dame,  
Shall the high meed of female merit claim;  
Then loveliest, when her babe in native charms  
Hangs on her breast or dances in her arms,  
Thus late with angel grace along the plain,  
Illustrious DEVON led Britannia's train;  
And whilst by frigid fashion unreprest,  
She to chaste transports open'd all her breast,  
Joy'd her lov'd babe its playful hands to twine  
Round her fair neck, or midst her locks divine,  
And from the fount with every grace imbued,  
Drank heavenly nectar, not terrestrial food.'

A. R.

ART. VII. *British Public Characters of 1798.* Phillips. 8vo. 528 pages. Price 8s. 6d.

WE must say, and we say it with concern, that this volume contains little more information respecting most of the characters it celebrates, than what may be found in the newspapers and magazines of the day: anecdotes told without circumstantiality, and exhibiting little title to credit. The way too, in which the writers often comment upon the characters under review, has something so strikingly peculiar in it, and to use a vulgar term, has so much the air of CANT, that we cannot always persuade ourselves that they wrote from the heart. These PUBLIC CHARACTERS appear rather to be made FOR the public, than to be drawn by a correct hand, with the animating pencil of truth and sensibility. The timidity of the author never suffers us for a moment to forget the interest of the bookseller.

We must, however, except from these remarks, the lives of Mr. D'Israeli and Mr. Thomas Taylor; concerning whom the biographers appear to possess authentic information, and to write with feeling and spirit. Indeed the life of Mr. Taylor is extremely affecting, and he must have a weak, or a bad mind, who can read it without emotion. Mr. Taylor appears to be a very



very uncommon man, who, amidst difficulties which would have broken the spirit of nine-tenths of mankind, has attained eminence in literature, and excellence in life. This narrative appears to us of more value than all the rest of the volume, and we recommend it affectionately to the attention of our readers. The history of Mr. G. Wakefield is also given at some length, and doubtless, from an authentic source; Mr. W. having published a very interesting account, full of various and entertaining anecdotes, of his own eventful, instructive, and meritorious life: for however some of Mr. W.'s acquaintance may differ from him in opinion concerning religion and politics, amongst them there is but one opinion as to his literature, his magnanimity, and his benevolence.

Anxious to give our readers a specimen of the best ingredient which this collection contains, we select the following:—

P. 103.—‘ Mr. Taylor, however, finding the situation of an usher in itself extremely disagreeable, and when attended with such a separation from his partner in calamity, intolerable, determined, if possible, to obtain a less irksome employment; and at length, by the exertions of his few friends, he obtained a clerk’s place in a respectable banking-house in the city. In this situation, however, he at first suffered greatly; for as his income was but fifty pounds a year, and this paid quarterly; and as he had not any money to spare for himself, and could not from his embarrassments quit his lodging at Camberwell, he was unable to procure nutriment in the course of the day, adequate to the great labours he endured. Hence, he was so exhausted by the time he reached home in the evening, that he frequently fell senseless on the floor.

‘ We are informed that Mr. T. soon after he was settled in this new employment, took a house at Walworth, by the assistance of a friend, who had been his school-fellow; finding a residence at some small distance from town, necessary for his own health, and that of Mrs. T. and much more favourable to the cultivation of his mind, of which he never seems to have lost sight, even amidst the lassitude of bodily weakness, the pain incident to uncommon fatigue, and the immediate pressure of want.

‘ About this time Mr. T.’s studies, it seems, were chiefly confined to chemistry. Of all the authors in this branch of natural philosophy, he was most attached to Becher, whose *Physica Subterranea* he read with great avidity, and became a complete convert to the doctrines of that illustrious chemist. He did not, however, neglect mathematics; but, in consequence of having thought much on the quadrature of the circle, and believing he had discovered a method by which the rectification of it might be geometrically, though not arithmetically, obtained, he found means to publish a quarto pamphlet on that subject, which he entitled, “A new Method of reasoning in Geometry.” The substance of this pamphlet, as it did not attract the attention of the public, he has since given to the world in a note, in the first volume of his translation of Proclus on Euclid.

‘ Hitherto Mr. T.’s studies may be considered as merely preparatory to those speculations, which were to distinguish him in the literary

rary world ; at least, they are considered in this light by the followers of Plato. It appears too, that, without knowing it, he was led to the mystick discipline of that sublime philosopher, in the exact order prescribed by his disciples ; for he began with studying the works of Aristotle. He was induced, it seems, to engage in this course of study, by a passage in Sir Kenelm Digby's treatise "on Bodies and Man's Soul," in which he says, "that the name of Aristotle ought never to be mentioned by scholars but with reverence, on account of his incomparable worth." This eulogium from a man who was very far from being a peripatetic, determined Mr. T. to enter on the study of Aristotle, as soon as he could procure any of his works, and had sufficiently recovered his knowledge of Greek.

By a fortunate circumstance, he soon met with a copy of that philosopher's physics, and before he had read a page, was so enamoured with his pregnant brevity, accuracy, and depth, that he resolved to make the study of Aristotle's philosophy the great business of his life. Such, indeed, was his avidity to accomplish this design, that he was soon able to read that great master in the original ; and has often been heard to say, that he learned Greek rather through the Greek philosophy, than the Greek philosophy through Greek.

However, as he was engaged every day in the banking-house till at least seven in the evening, and sometimes till nine or ten, he was obliged to devote part of the night to study. Hence we are informed, that for several years, while he was at the banker's, he seldom went to bed before two or three o'clock in the morning ; and having, by contemplative habits, learned to divest himself during the time which he set apart for study of all concern about the common affairs of life, his attention was not diverted from Aristotle, either by the inconveniences arising from his slender income, or solicitude about the business of the day.

We understand that a new edition of this work is coming out with considerable alterations ; we shall be happy to call them improvements.

ART. VII. *Biographical Memoirs of the French Revolution.*  
By John Adolphus, F. S. A. 2 vol. Price 16s. Cadell and Davies.

HE, who duly weighs the difficulties which attend the collection of facts the least remarkable, in the lives even of men who have occupied no public sphere of action, and who have excited no prejudices against them by opposition to received opinions, or established systems, is alone able to appreciate the credibility of such works as that which now claims our attention. Let us suppose that Mr. Adolphus, when he wrote the volumes before us, was free from every bias which indisposes the mind to cool examination of evidence ; let us suppose him equally inclined to hear the friends and the enemies, to record the virtues and the vices of every character which he undertook to delineate : still our author heard but the *distant* report of the good and evil imputed to his heroes ; he was far removed from the theatre

theatre of their actions, destitute of all personal knowledge of their dispositions and endowments, and unacquainted with the imperious circumstances in which they were placed. We ought likewise to remember, that, as there is little analogous in the history of our species to the events of the French revolution, so little could be derived from previous experience or observation, to assist the biographer in the work which he has undertaken.

If, however, we find, at the very beginning of these Memoirs, the author declaring himself to be, not a witness, but an advocate; not an indifferent historian, but a zealous partisan; if we find that he turns over the volumes which have been written on the characters which interest his feelings, to search for matter of apology for one party, and of accusation for another party, he will be at once deprived of all title to that attention, which even well-disposed ignorance might claim. We invite our readers to attend to the following passage, which occurs in the very first page, and to judge for themselves, whether it be not the language of one, who, having chosen his party, is solicitous only for its defence.

Vol. 1. p. 1.—‘The system of obloquy so invariably pursued against this unhappy and truly amiable sovereign, has been attended with so much effect, that he is generally considered as confined in his intellects, limited in his education, frivolous in his pursuits, insensible to dishonour, the slave of sensuality, without genius, courage, or veracity. From the publications of the best informed and most impartial historians, from the reluctant confessions of his adversaries, and from the evidence of authentic facts, I shall endeavour to controvert this opinion, and to represent Louis the friend and model of virtue, the victim of intrigue and persecution. Several well-informed historians have borne testimony to the virtues of this unfortunate monarch, and have displayed his motives in their proper light; but I have not relied entirely on their narratives; I have surveyed the contrary side, and, in order to establish truth, have explored the source of calumny, and investigated, as accurately as possible, the origin of every slander.’

The characters which pass under the review of our author, are those of the King, Queen, the Princess Elizabeth, and the Dauphin of France; Bailly, Benoit, Etienne-Charles de Lomenie de Brienne, Brissot, Chabot, Clootz, Condorcet, Danton, Desmoulins, Dumouriez, d'Eglantine, Favras, Fayette, Gobet, Hebert, Henriot, Lepellétier, Manuel, Marat, Mirabeau, Necker, Orleans, Thomas Paine, Petion and Robespierre. It is surely a circumstance worthy of remark, that of this mighty group, our author finds none who is not worthy of execration, except the King and his friends, who are described as possessing virtues almost above humanity. We do not dispute the virtues of some of the royal family, but that man has little claim to regard, who conceives that moral excellence, and uprightness of heart,



heart, can belong to those alone whose views of government and society are correspondent to his own. What! was there no solitary individual of merit who promoted the cause of the French revolution? Was the ancient despotism so amiable and mild, as to be hated and opposed only by malignant fiends? No. The most generous and pure humanity dictated opposition to that system, to thousands of the most exalted minds in France; and the excellence of their motives should not be questioned, because bad men triumphed for a moment over those who aimed to be the saviours of their country, and of the human race.

Even Manuel, who, to save the king's life, sacrificed his own, has no merit in the eyes of our author; and he is here charged with insulting the king in prison, which the narrative of Clery, although it be referred to as Mr. A.'s authority, does not appear to us to warrant. Indeed, after giving us a long dull tale of accusation against all the revolutionists, Mr. A. seems to have recourse to the very dregs of rancorous indignation for the supply of his pen in giving the history of our countryman Thomas Paine. He follows the narrative in the true spirit of Francis Oldys, who, he informs us, (as report had long sounded) is no other than Mr. Chalmers, the author of the life of Ruddiman, and friend of Mr. Pitt. As he says he gives this information upon the best authority, and as he appears to think this an HONOUR to Mr. Chalmers, we are not disposed to question the fact. But can any man expect credit for impartiality of statement, who tells Mr. Chalmers' tale over again, and calls it the life of Paine? Those who have known Mr. Paine call him a kind and benevolent man, and his vote on the trial of Louis appears in confirmation of that opinion. He, like Manuel, risked his life to save that of the King of France, and, like him, receives in return the insults of that King's biographer. The account of Mr. Paine's conduct on the King's trial, shall serve our readers as a sample of the talents and candour of our author.

Vol. II, p. 314.—' With the fumes of wine still in his head, and the din of music performed at the feast by the band belonging to the German legion still in his ears, Paine proceeded to write his opinion respecting the trial of the unfortunate king. In this opinion, which was read for him in the convention, he considered Louis XVI. as a confederate in an universal conspiracy, which threatened not only the liberty of France, but that of every other nation: he considered him as a culprit, whose trial might lead all people to a knowledge and a detestation of the monarchical system, and of the plots and intrigues of their own courts: he therefore voted for the trial. After such a sentence as this, and after voting the king guilty on the first *appel nominal*, with how little reason do the admirers of Paine affect to extol his merciful disposition, and exonerate him from the ignominy attached to the murderers of that unhappy monarch, on account of his subsequent exertions. On the question of punishment, he voted against



against death, and for banishment; and when the respite of the sentence was moved for, he delivered an opinion, which was read by Bancal. It began by stating, that it would have been better if the national convention had contented themselves with passing on Louis a sentence of imprisonment till the peace: but since they had condemned him to death, he voted for a suspension of the execution. He assigned as a reason, the necessity of not giving offence to foreign powers, particularly to the Americans, who, he assured the convention, would look with an evil eye on the execution of Louis Capet. In conclusion he said,—“France has now no ally except America, and that ally is the only one who can furnish naval stores. Now it happens unfortunately in the present case, that the object of our present discussion is looked upon by the United States as the person to whom they are indebted for their liberty. I can assure you that his execution will spread through the states a general affliction. If I were capable of speaking French, I myself would descend to the bar, and, in the name of my American brethren, present a petition for a respite.” This observation excited the murmurs of the mountain: Marat said that Paine was biased by the contracted notions of his original religion, that of a quaker: Thuriot affirmed that the convention was imposed on by a false translation: Garan asserted that he had seen the original, and that the translation was perfectly correct. Bancal proceeded: “Your executive council have recently nominated an ambassador to the United States of America, who is to set sail in a few days. Nothing could afford greater pleasure to your allies, than for him, on his arrival, to address them to this effect: that in consideration of the share Louis Capet had borne in the American revolution, and of the grief the Americans might feel at his execution, you had granted him a respite. Ah, citizens! do not afford to the despot of England the satisfaction of seeing that man perish on the scaffold, who assisted in releasing from their chains my dear brethren of America.”

We shall conclude by observing, that we must look to a period of at least twenty years distance, before we can expect a complete and impartial history of the French revolution; for the minds of men are not yet sufficiently cool to collect evidence with exactness, and state it with candour, of what happened on that great occasion. We must, however, remark, that whatever might be the cause of the revolution, it appears from these volumes that the old despotism was not to be charged with want of vigilance, for during some time previous to that event, every man was thrown into the Bastille who had written with freedom upon government.

ART. IX. *The Annual Register, or a View of the History, Politics, and Literature, for the Year 1792.* 2 Vols. 8vo. Price 13s. Rivingtons. 1798.

In the notice of the last volume of this work in the Analytical Review \*, a short history was introduced of the origin and

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\* See Analytical Review, vol. xxii.

progress of Doddsley's Annual Register. Had it not been thought indecorous to expose the names of authors who had evidently wished them to be concealed, particularly as one of them (a character illustrious in the annals of British literature) was still in existence, that account would then have stated that the undertaking was at first conducted (we believe we may say projected) by Dr. Campbell, and afterwards continued by Mr. Burke. From the delicacy which suppressed this information, a competition strangely excited has entirely relieved us; and the associated booksellers, who have entered the lists against the present publishers \*, and who assert that '*they have purchased the entire copy right of Doddsley's Annual Register,*' have informed the public—that the Annual Register commenced originally under the direction of Mr. Burke and Dr. Campbell, and was continued by them in conjunction until the death of the latter, when Mr. Burke became the principal editor till the year 1789.'

From that period, therefore, the publication before us may be considered as a *new undertaking*, in most respects unconnected with that of which it professes to be a continuation, and (as well as its rival) resting on its own merits, whatever they may prove to be, its title to the favour and encouragement of the public.

That the work, as it is now conducted, is not only *unconnected*, but even *inconsistent* with the preceding volumes, must appear to every casual observer who only notices the very different parts in politics which have been taken by the former and the present editors, and the opposition of sentiment between these and the volumes which were published under the direction of the first compilers of Doddsley's Register. We can remember that work the universal object of censure with the court party, for its decided approbation of the principles and measures of the American revolutionists, and for the strong and energetic sentiments of liberty with which it was fraught. That the friends of liberty may cordially disapprove the conduct of most of the factions which have been active in the French revolution, we, who feel an utter abhorrence of their injustice and tyranny, are ready to allow. But it is to the original *principle* of the French revolution that the present editors have shewn themselves hostile; it is the principle of any right in the people to reform their government, or resist the constituted authorities that is condemned by the new editors of the Annual Register. Now surely if the resistance of America to the mild and tolerant sway of Great Britain on the advancing of a speculative claim, which was never meant to be practically enforced, were lawful, the resistance of the French

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\* See the next article.

nation to a tyranny long and deservedly odious to Britons, could not be so extremely culpable as these authors have endeavoured to represent it. If the war which the parent country instituted to reduce to submission a colony planted by her care, cherished by her wealth, and protected by her power, were a violation of justice and humanity; surely a war entered into by foreign powers to reduce an independent nation under the yoke of despotism, could not be the perfection of morality and goodness.

We do not mean, however, by this observation, to impute any blame to the present editors. Every individual has an undoubted right to chuse and defend his own creed in politics; though a principal merit of the historian must always be that of impartiality: we only mention it as a proof that the *Annual Register*, as it is now published, is not the same with that which was published by the late Mr. Doddsley; and that the present work, and that of which we shall take notice in the succeeding article, are to be considered as new publications, standing equally on their own merits, and wholly independent of the work which their editors profess to continue.

The present work differs from the old *Annual Register* not less in arrangement and composition than in principle. Mr. Burke had real talents as an historian; his order was lucid; he seized the great and characteristic events, and laid open the motives, the principles, the policy of the different states with a masterly hand. To the present editors we cheerfully accord the praise of great labour and industry; but it is labour too minute; it is labour that shews itself in prolixity, and produces weariness, not that increases perspicuity and adds to our information. The most trifling incidents are detailed with as much minuteness as the great and leading features of policy. The expulsion of a refractory priest, affords matter of as ample expatiation as the revolution of a state; and an address from a club is detailed with the same precision as the manifesto of an empire. Mr. Burke, though certainly inclined to favour the cause of liberty, and friendly to the leaders of the American revolution, had still such regard to his duty as an historian, as never to suffer his partiality to lead him either to dilate on circumstances favourable to his own cause, or to hurry over those which might have an influence in weakening it. This is not the case with the present editors. After the candid and explicit publications of M. M. Bertrand and Bouillé, the connexion of the court of France with the emigrants and combined powers, the false hopes which the king and queen allowed themselves to indulge on the invasion of the duke of Brunswick, are no longer a secret; but if we credit the *Annual Register for 1792*, the king was always strenuous and sincere in his intentions to support the constitution! and even



his connexion with the emigrants is glossed over in a manner scarcely consistent with the clearness and exactness of information which is expected from an historian.

In the style we find a very perceptible difference. The style of Mr. Burke was unequal; sometimes not above mediocrity, but at other times illuminated with those bold and vigorous strokes of genius which animated the narration, and irresistibly roused the interest of the reader.—The style of the present editors is flat, even, and insipid, seldom sinking into coarseness and vulgarity, but never rising to any thing which approaches to sublimity.

The publication before us is therefore in every view to be considered as a work materially different from that which was formerly published by Mr. Doddsley. Standing on its own merits, as a separate publication, we find in it room for approbation and room for censure. Considering the bulk of the publication, and the lapse of time from 1791 to the present year, we naturally expect minuteness of detail and amplitude of information; and in these respects the reader will find himself gratified (with a few exceptions) by the meritorious industry of the editors.

While we accord them this praise, we must, however, remark, that there is no *new* information whatever contained in this volume; nor must any reader who has been in the habit of attending to the common periodical publications, expect to find a single fact placed in a point of view in which he had not considered it before. The extreme partiality of the work is also in some instances calculated to mislead, instead of enlightening those who apply to it for instruction.

Of this we cannot give a more striking instance than by observing the pains which are taken to prove that even the constituent assembly, from the very *first* of the revolution, entertained the wild and mischievous project of universal dominion. Now the truth is that no principle will justify the French in their late aggressions upon the independence of other states; nor do we either aggravate or diminish their guilt, whether we date these projects from the year 1789, when their attention was sufficiently occupied by alarm for their own liberty and safety, or whether we suppose them to have been afterwards generated by their unexpected and unparalleled successes; but the latter is surely the more natural supposition, and more accordant to the principles of reason and the evidence of circumstances. The proofs also adduced by these editors are as curious as the hypothesis itself: of this take the following examples. In the answer of the president to an address from the revolutionary society of London in 1790, he, with the politeness of a frenchman, expresses the warm sensibility excited in him by an address which ‘breathed those sentiments of humanity and universal benevolence



benevolence that ought to unite together, in all countries of the world, the true friends of liberty and the happiness of mankind; and these expressions are construed by our sagacious editors into an intention of subjecting all other countries to the power of France! The answer of the president to the famous deputation of foreigners headed by Cloots in the same year, concludes as follows. "Return to your native countries; tell your sovereigns, tell those who administer your respective governments, whatever names they may bear, that if they are willing to have their memories transmitted to the most remote posterity, tell them they have only to follow the example of Louis xvith, the restorer of french liberty." These words are printed by our editors in italics, and the same construction forced upon them; which, in our apprehension, is the very last they will bear.

But the zeal of our editors is most powerfully excited in favour of the popish religion. Wherever popery appears to have been insulted, even in the person of the most obscure refractory priest, they put no bound to their invective; on the other hand, the protestants are abused without measure. The bloody contest at Nismes, the massacres at Avignon, &c. &c., are all diabolical conspiracies of the wicked protestants, and, if we believe our editors, they have more than revenged the outrages of St. Bartholomew's day. But what is most curious is that, while these horrible protestants are said to have massacred above 600 poor innocent popish victims at Nismes, they are still represented (as they really were) to have been a *minority* of the inhabitants; and the mayor and municipality there were papists. So abundant indeed is the zeal of our editors, that even the arch-female jacobin, Miss Williams, seems to have conciliated a portion of their favour, by the pity she has bestowed upon the sufferings of the sisterhood of Charity, though our authors lament that she was not more particular in describing to her fair countrywomen, the flagellation which these holy dames received from the fish-women of Paris.—Query. Were not these fish-women protestants, or jansenists at least?

The narratives not only of massacres, but of men in a civilized state of society devouring the dead bodies, and even the entrails of their fellow creatures, are so very numerous in these volumes as to shock all credibility. Such stories may ornament a fairy tale of giants and ogres; but they ought with great circumspection to be admitted into authentic history.

We could not but smile at the indignation of our editors at the exclamation of Robespierre on the debate upon the slave trade in 1791:—"Perish the colonies, rather than one of our principles;" and a scheme for a tax on income, estimated according to the rents for houses, is termed *fanciful*, when it is

evident that it formed the basis of Mr. Pitt's famous scheme of taxation in the last session. The debates of the constituent assembly are indeed very poorly given. Instead of the heads of the arguments employed by certainly the greatest and most ingenious men in France, on those important questions of government and political œconomy, which were agitated during the discussions on the constitution, we are presented with nothing but short sentences, extracted from the most extravagant speeches on both sides.

The debates of our own parliament are given in the same partial and slovenly manner. The historian who comprehends, in a small compass, a large period of history, can only extract some of the most striking and interesting parts of a debate; but certainly the annalist cannot perform his part with faithfulness unless he give his readers a fair and correct abstract of the arguments on both sides. Our editors go back in their historical retrospect as far as the year 1789, and bring it down to the 10th of August 1792. A part of the volumes is therefore a repetition of the transactions of preceding years, and they are deficient in those of 1792,

ART. X. *The Annual Register; or a View of the History, Politics, and Literature, for the Year 1793.* 8vo. Price 8s. in boards. Otridge and Son.

THIS article, like the preceding one, is to be considered as a novel undertaking, and not as the work of the original editor of Doddsley's Annual Register. It has apparently been published with a view to it's connexion with the volumes noticed in the preceding pages, but as those volumes conclude with the 10th of August, 1792, there is a chasm in a very interesting period of the history, viz. that of the first of Dumouriez's campaigns.

Of this volume we must remark, as of the preceding article, that it contains *no new* information. The order, arrangement, and facts, are nearly the same with what we find in the New Annual Register for that year, and the principal difference of sentiment, between the writers of that publication and our present editors, respects the origin of the war between Great Britain and France. On this subject the arguments of our editors are ingenious, if not convincing; and as we wish our readers to hear all sides of the question, and as we cannot exhibit a fairer specimen of the execution of this volume, we invite their notice to the following paragraph. It contains an answer to a remark which was made by their rivals, and, we think, they have answered it with ability.

P. 228.—“It has been asserted, by those whose assertions will always receive attention, though they do not always carry conviction; that if the powers of Europe, but especially those who remained neutral, had interposed with calmness and moderation in favour of Louis XVI. that he would have been saved at least from death. To this opinion

opinion we cannot assent. On the contrary, every circumstance connected with that event—the views of the predominant party in the convention at the time: their spirit, character, and conduct, all too clearly prove, that they would have treated the interference of other powers, as they did that of Spain: they would have passed from their applications to the order of the day.—But let them speak for themselves. “The government of England (said they) is arming; and the king of Spain, encouraged by that circumstance, is preparing to attack us. These two tyrannical powers, after persecuting the patriots on their own territories, think, no doubt, that they shall be able to influence the judgment to be pronounced on the tyrant Louis. They hope to frighten us; but no—a people who has made itself free; a people who has driven out of the bosom of France, and as far as the distant borders of the Rhine, the terrible army of the Prussians and Austrians; the people of France will not suffer laws to be dictated to them by a tyrant.”

It is well known that the decree of the 19th of November, and the opening of the Scheldt, were the ostensible objects which were first in controversy between the two nations. On these subjects, and on the mission of M. Maret, the observations of our authors are not uninteresting.

p. 231.—‘M. Chauvelin contended, that the decree of the French convention, dated the 19th November, 1792, which had encouraged all nations to rebel against their sovereigns, related only to a decided majority of the people struggling for freedom; as if a decided majority stood in need of foreign assistance. He declared, that the French would not attack Holland, as long as it remained neutral, as if it had not observed the most rigid neutrality, and nevertheless had been already attacked; and represented the question of opening the Scheldt as too unimportant to England, or Holland, to be the cause of a war. It was also suggested, that, in the course of this correspondence, the French were more friendly to the English nation than its own government; and something of a menace was also held forth, that an appeal would be made, on that principle, from France to the English people.

‘In answer to these extraordinary assertions, it was observed, that the obnoxious decree still remained in force, and could not be explained away: that if the question of the Scheldt was of so little importance, it proved, in how small a degree of estimation the convention held the friendship or neutrality of Great Britain, by violating a treaty which she had guaranteed, and by encroaching on the territories and rights of her allies; that, instead of retracting, they continued their usurpation, though they knew that the utmost importance had been attached, by Great Britain, to the independence of the Netherlands; and that she would never, with indifference, see France aiming, directly or indirectly, at the sovereignty of those countries, or assuming to arbitrate on the rights and liberties of Europe. That though England had carefully abstained from all interference in the internal affairs of France, the latter, by encouraging republican addresses from republican clubs and associations in England, had made a very unsuitable return: that France had revoked the decree by which she renounced all ideas of conquest, and had acted on a principle

ciple of universal aggrandizement; a principle, that set at defiance the power, as it menaced the tranquillity of every country in Europe: in short, it was declared by lord Grenville, that if France desired to maintain peace with the British empire, she must atone for her acts of aggression, abandon the places she had conquered, and retire within her ancient limits. Here then the business rested between Lord Grenville and M. Chauvelin, and M. Chauvelin was ordered to leave this country.

‘ So much has been said respecting M. Maret, and his mission, and the refusal of ministers to enter into any negotiation with him: has been a topic so repeatedly urged by those who impute the war to the rashness and folly of ministers, that we think it necessary to state what we conceive to be the truth, respecting that gentleman’s residence in England. It is well known, that, the party in opposition, both in and out of parliament, have been in the habit of asserting, that M. Maret came to this country expressly to treat with ministers, and that they refused to treat with him. But these assertions are ill-founded, and must have been the effect of very gross misrepresentation on the part of those to whom the leaders of opposition were in the habits of applying for information respecting the conduct and designs of France. The first visit of M. Maret to England related solely to the domestic concerns of the duke of Orleans; and he never pretended to have any other business. His interview with Mr. Pitt was wholly unofficial, and was admitted, by the minister, because he was anxious to do any thing, and every thing consistent with the honour of the nation, that might prevent a war with France. Of this interview, M. Maret always spoke in terms of great satisfaction; and never failed to consider Mr. Pitt’s conduct in the course of it with great respect, both as to his general demeanour and his pacific dispositions. In fact, from the favourable account he transmitted to Paris, of his reception by Mr. Pitt, he fully expected that, on the return of the courier, he should be authorised to treat, as a confidential minister, with the British government. But M. Chauvelin, to whom he had unfortunately communicated his interview with Mr. Pitt, and who was jealous of every Frenchman that arrived in London, contrived to counteract the projects of a man whom he considered as a rival; so that the answer transmitted from the executive council contained a very severe reprimand; and while it forbid Maret, in rather angry terms, to enter into any explanation whatever, or even to speak to Mr. Pitt on the subject of public affairs, ordered him to refer the English minister to M. Chauvelin, who was furnished with the proper explanations, and to return immediately to Paris. In January, 1793, however, M. Maret was ordered to revisit England, preparatory to the projected embassy of Dumouriez, who was to have been invested with full powers, to arrange every subsisting difference, between his own and this country. This will not be denied; but that all intercourse was refused him by the king’s ministers, is a most egregious mistake; for the fact is, that he never solicited a moment’s audience of them. As M. Chauvelin left London at the time that M. Maret quitted Paris, the latter apprehended, that the sudden appearance of M. Chauvelin, in the convention, already aggravated by inflammatory misrepresentations, would render it necessary for the executive council to make  
some



some alteration in his instructions. Impressed with this idea, M. Maret, on his arrival at Dover, wrote to M. Le Brun, the secretary for foreign affairs, at Paris, that he should not desire an interview with the English minister, until fresh instructions arrived. He remained, however, in London, for the space of eight days, and never received a line from the French ministry, during that time. He wrote an official notice to Lord Grenville, on his arrival, merely to inform his Lordship, that he had come over to take charge of the diplomatic papers in the house of the French envoy. This note, and a letter to the same minister, on his departure, formed the whole intercourse between him and the English government. What the particular grounds of his mission were, is not known; but there is good reason to believe, that they were not sufficient to have acted upon, without the concurrence of other circumstances, which intermediate events might have checked or controuled. M. Maret, therefore, returned to France, and learned, on his arrival there, that war had been declared against England. Indeed, from every circumstance connected with M. Chauvelin, and M. Maret, as well as from the sentiments of M. Lebrun, it appears, that the French, while they were claiming the diplomatic recognition of M. Chauvelin, sending over M. Maret to England, and suggesting an ambassador of far greater importance in the person of General Dumouriez, had already determined to declare war against England. M. Chauvelin is known to have communicated his official instructions, and they positively stated that the freedom of the Scheldt, and the acknowledgment of himself as ambassador from the French republic, must precede all communication between the two countries: and he made no secret of declaring, that if he was not received at St. James's, according to the tenor of his credentials, it would be the height of his ambition to leave this country, with a declaration of war.

The authors of the *New Annual Register* had given it as their opinion, that an advantageous peace might have been concluded after the defeat and defection of Dumouriez. In answer to their remarks our editors argue,

P. 251.—‘It has been the opinion of some men, whose opinions cannot be treated with disregard or inattention, that this was the propitious moment, when the combined powers might have proposed such terms of peace to France, as would have been accepted with equal readiness and gratitude. They do not hesitate to declare their belief, that the following declaration might have been made to the convention with the happiest effects. “Arrange your interior government as you please, we do not wish to intermeddle with it. We only desire you to establish the ancient boundaries of the Netherlands; to restore your other conquests; to liberate the queen and the royal family; and to allow the emigrants a moiety of their property: we will then withdraw our forces, and be your friends.”—Had such propositions as these been made, there can be little doubt, say these politicians, but that a stop would have been immediately put to the effusion of blood; France would, at this time, have been under a regular and established government, and Europe would have been at peace. In reply to these sentiments, we can only express our astonishment, that men, who know what has been done, and what is still doing in France, can adopt them. Is it possible that any one who has examined

the state of those factions which agitate that devoted country; is it possible that he can seriously declare such sentiments as these? Read the language of the convention; consider the spirit of their decrees; look to the conduct of the clubs; enquire into the character of their leaders; survey the disorganized state of the country; reflect on the horrors of their tribunals; reflect on the ferment of the public mind; and then let us ask, whether this was a moment for a foreign power to request of regicides, to exercise justice and compassion to the remaining persons of the royal family; to ask of military plunderers to restore the territories they had seized from the unoffending and neutral possessors, or public robbers to give back the property that terrified loyalty had deserted? Neither Brissot nor Robespierre had a wish for peace; and if they had possessed the wish, they had not the power to maintain it. Was not the government of France, if government it may be called, at this moment rioting in plunder and confiscation? Was not the convention ruling the people by terror and bloodshed? Did not the spirit of requisition stalk abroad throughout the land? and was not the executive power actually strengthened by the fidelity of the northern army, who had just deserted a favourite commander, to support the ruling power, whoever or whatever it might be? It must, however, be acknowledged, that Dumouriez, and the principal emigrants of every party, have blamed the prince de Cobourg for withdrawing the proclamation, published at the moment when the French general hoped to have induced his army to attack the convention; and to have published another, which annulled all the pacific declarations of the former. Nay, it has been asserted, that, on the publication of the first of these proclamations, the interior parts of France had begun to move, and that this spirit of revolt immediately subsided on the appearance of the second. But to prove the exaggeration of this statement, it will be sufficient to observe, that the first proclamation was signed on the fifth of April; and the next at so short a distance as the ninth; and that, in so short an interval as four days, all that could possibly have reached the ears of the allies, was the total failure of Dumouriez's influence over his army, and the horror with which the attempt to march against the convention was, to all appearance, received in France. Since the proclamation seemed to have no effect on the minds of Frenchmen, it could not be expected that the allies should continue to be bound by it, and renounce the power of acting as circumstances might require.

The manifesto of the French convention, on the declaration of war, is also examined, and, we think, in some parts, refuted; but the answer is too long to be extracted. On the whole, this volume is executed in a less partial spirit than that which we noticed in the preceding article. The Brissotine members are treated with candour, and their fall is lamented. Rabaud, in particular, is represented as a man, 'whose only crime was his integrity;' and madame Roland is the subject of a very warm panegyric. The debates of the British parliament are detailed with fairness, but, perhaps, not so copiously as some readers might have wished. The collection of state papers might also have been somewhat fuller, and the extracts from the publications of the

the year might, we think, have been better selected. The composition, in general, bears marks of haste, but this can scarcely excite our surprise, when we consider the herculean task which the editors have undertaken, to fill up the enormous void which occurs from the secession of Mr. Burke to the present time. In the preface, the volume for 1797 is announced. Surely this unconnected mode of publishing can be neither favourable to the editors nor satisfactory to the public. History involves a series of events rising out of, and depending upon, each other; and certainly it must be more easy and judicious to pursue the natural chain, than to publish, in a backward series, a record of times so eventful and complex as the present.

ART. XI. *Principles of Taxation*. By William Frend.  
Ridgway. Price 1s. 6d. 8vo.

IN the preface to this valuable little treatise, the ingenious author combats very successfully the observations of Mr. Pitt in the speech with which he introduced his new plan of finance. He admits the propriety of exempting some classes of the community from taxation, but objects to the irregularity of Mr. Pitt's scale of taxation, as it regards persons of small income. The following is the strange scale of progression adopted by the minister :

Ann. Inc.	60	70	100	150	200	250	300	350
Prog. Tax.	1	2	5	15	40	50	60	70

Upon this scale Mr. Frend makes the following observations:—

Pref. p. 3.—‘ Thus, an income of 70l. pays double ; of 100l. five times ; of 150l. fifteen times what an income of 60l. pays, and so on. The six last numbers in the line of incomes, from 100 to 350 inclusive, are in arithmetical progression ; the six numbers under them are singularly irregular, the three last only are in arithmetical progression, the three first in an increasing irregular progression. The irregularity strikes most in the three incomes 150, 200, 250, where the corresponding rates of taxation are 15, 40, and 50. Thus, if an industrious man increases his income from 150l. to 200l. a year, he increases his tax in the proportion of three to eight : if an industrious man of 200l. increases his income to 250l. he increases his tax only in the proportion of four to five. The addition of 50l. in the first case is supposed to add the power of paying twenty-five times the tax on a 60l. income ; the addition of 50l. in the latter case, namely 200l. income, is supposed to add the power of paying only ten times the tax on a 60l. income. But if the addition of 50l. to an income can add the power of paying twenty-five times the tax on a 60l. income, it is ridiculous to suppose that the addition of the next 50l. cannot add more than two-fifths of that power. Thus Mr. Pitt's plan is evidently proved to be in a very high degree inequitable ; and on examining farther his scale, and comparing it with others, though I could not account for his adoption of a scale so palpably absurd, I could easily  
see



see why he did not continue it. Had he acted upon those ideas, which it would be ridiculous to suppose he did not entertain in the closet, the rich must have driven him headlong from his station.'

Mr. Pitt is reported to have observed in the house of commons, that his scheme of taxation would produce no alteration in the relative proportions of individual property; and that, by taking from a *tradesman* of 500*l.* a year income, 50*l.* and taking the same sum from a gentleman worth 500*l.* a year in *landed estate*, he should introduce between the two no new inequality, but leave the property of each to bear exactly the same proportion to that of the other as formerly. This assertion, too absurd, we think, to be made by any minister, or to deceive any people, Mr. Freund effectually answers: He states, that at the moment in which the tax is imposed, the real value of the property of each of the individuals supposed, may and ought to be ascertained, in order that their future relative condition may appear. To illustrate Mr. F.'s meaning, in this particular, it will be sufficient to introduce his first statement, with reference to the two supposed individuals, the one possessing a real estate of 500*l.* a year, the other deriving an equal income from industry.

Pres. p. 6.—' Let the estate be worth 15 years' purchase. Then the estate is worth 7500*l.* the year's income is 500*l.* the landholder therefore is to pay his tax from 8000*l.* The industrious man is to pay his tax out of 500*l.* We will call the landholder A, the industrious man B. Then

' A's means : B's means :: 8000 : 500 :: 16 : 1.

' A tax of 50*l.* being taken from each,

' A's remainder is 7950, B's remainder 450*l.*

' Therefore after the tax

' A's remainder : B's remainder :: 7950 : 450 :: 17,64 : 1.

' That is, the relative situation of A and B, before the payment of the tax, was that of 16 to one; after the tax it is greater than that of 17 to one. In this instance, therefore, their relative situations before and after the tax are not the same.'

We conceive it to be impossible, that any man can read this without conviction that the author has fully refuted the assertion of the minister. Various other statements follow of the same kind, and leave the point without any want of additional elucidation.' Indeed, if such were the reasoning of the minister before the British parliament, we are astonished that it was not instantly refuted by every present member.

After this complete refutation of what is reported (unjustly we hope) to have been the reasoning of Mr. Pitt in parliament, Mr. F. proceeds to expose to view the true principles of equitable taxation. He lays down the following axiom, to which all his subsequent reasoning is conformable.

' Taxation is equitable, when each member is taxed in proportion to his means of paying the tax: it is inequitable, when each member is not taxed in proportion to his means of paying the tax.'

He



He finds it necessary, however, in the present state of society in this country, to admit, that there is a class of the community whose circumstances do not permit them to contribute any thing to the state. He supposes that class to consist of persons who derive an income of 30*l.* a year from personal industry, and possess unproductive capital (household furniture) worth 20*l.*

After, therefore, deducting 30*l.* from the income of every individual having more than 30*l.* a year, and after also deducting 20*l.* from the unproductive capital of every individual, having of such capital more than the value of 20*l.* Mr. F.'s scheme of taxation commences, and the contribution to the state he would collect in exact proportion, from the remaining income and capital of each individual member of the community. The following paragraph will illustrate his scheme.

P. 7.—‘ Thus let two persons possess from personal industry, the one an income of 130*l.* a year, the other an income of 530*l.* a year. From their respective incomes deduct 30*l.* then their proportion in superfluities is that of 100 to 500, or one to five. Let the state exact one per cent on superfluities arising from personal industry, then the one has 99*l.* left, and the other 495*l.* But

$$99 : 495 :: 1 : 5.$$

‘ Therefore the parties having paid the tax, are in the same proportion to each other, as to superfluities, as they were before the payment of the tax.’

Mr. F. then proceeds to illustrate, by various statements, the mode of valuing the property, and improving the tax upon incomes and capitals of all descriptions, which he does with a perspicuity which entitles him to great praise. He shews, too, that his principles are of universal application.

Mr. F. conceives, that his scheme may be with great safety introduced into this country ; but would proceed upon it with cautious steps. On this point he offers the following observations :

P. 29.—‘ It may be asked then, whether equitable taxation could be introduced into this kingdom. Without doubt it might : but persons, who have gone far out of the right road, cannot return to it without loss of time, and some little fatigue. I should certainly recommend equitable taxation, but it requires some little time to remove inequitable taxation : and throughout this period the subjects ought to see, that they are gradually removing a burthen, and benefiting themselves. Inequitable taxation has for some years past increased with rapid strides. It may be diminished perhaps more rapidly without injury to any one, and the greater the diminution each year, the greater may be our approaches to equitable taxation, that is, to justice, honour, and national prosperity.

‘ I should propose then first, that a six hundredth part of taxable means should be required by the state ; that is, the industrious man with 60*l.* a year would be taxed at a shilling. This tax would, according to Mr. Pitt's calculation, produce much more than a million.

At

At the same time that this tax is laid, one million a year should be taken off from the excise, and thus a diminution is begun in that very injurious and inequitable mode of taxation. Thus let the duties on malt, beer, hops, leather, soap, candles, salt, be diminished in the proportion nearly of the amount of the whole duties upon each commodity. At the end of the first year it may be presumed, what equitable taxation will produce, and the overplus of the produce of the first year above the million should be applied to the purchase and abolition of the national debt: not exactly on the present plan, in which the injustice and disadvantage to the present generation is too apparent. At the end of the first year the subject will have felt his burthen somewhat lighter; he will have had his shoes, candles, soap, beer, salt, somewhat cheaper; and he cannot grudge the addition of half the preceding year's tax, when he finds his real advantage in the compensation derived from it, and a greater diminution made in exciseable duties. Thus yearly I would increase the tax on the industrious man with 6ol. a year income by sixpence, and on the rest in proportion.

'By making sixpence the increase of each year on the lowest income, the real nature of the tax will be discovered; and a wise statesman, who is always a cautious man on these points, will see at once how far he may go, when he may lay on another sixpence, and when, if laid on, he ought to withdraw it. In the first year the industrious man, with 6ol. a year from personal exertions, will pay one shilling; the landholder, with 60,000l. a year, will pay 2099l.: in the seventh year the former will pay four shillings, the latter 8396l.: but the latter will find a considerable diminution in the bills of his house-steward, and be gratified by the prospects held out to him by his land-steward.'

This work contains three tables, exhibiting calculations of taxation upon Mr. F.'s scheme, and also upon Mr. Pitt's bill, in which the author has shewn, in a striking point of view, the difference betwixt taxation as it is, and taxation as it ought to be. We are obliged to omit these tables, as the limits of our work will not suffer us to indulge our feelings of approbation in transcribing any more from this valuable pamphlet. It may, perhaps, be thought, that we have already devoted too much room to so small an article; but we do not estimate the value of books, as that of waste paper, by their *weight*; and the subject of this work is of such universal concern, and is treated in a style so modest, perspicuous, and convincing, that we must consider it not as a hasty, ephemeral performance, but as a valuable and important essay towards the perfection of government, and the happiness of mankind.

ART. XII. *The Substance of the Income Act.* By a Barrister of the Middle Temple. Price 1s. 6d. Hurst.

WE had just finished the perusal of the Income Act, when this pamphlet fell into our hands. We found it abounding in difficulties, and that some elucidation was really necessary to enable

enable men to *understand* what they must inevitably *FEEL*. We read, therefore, this piece with eagerness, and we are happy to say that the learned barrister (for this is no fictitious character assumed for the purpose of procuring a sale) has well executed the task he has undertaken. It was not in his power to make clear what is radically obscure, but he has done much towards removing many difficulties in the interpretation of the act; and we can recommend his performance to the attention of our readers. We were particularly at a loss to know whether the oath of the party were to be final, and to *put an end to all strife*; but we are sorry to see that our author leaves that point undetermined, or rather that it appears to be his opinion that the oath of the party is not final.

P. 24.—Where schedule shall have been delivered, and a subsequent examination shall have taken place, if the surveyor shall be dissatisfied with the determination of the commissioners, he may within forty days after that time, but not afterwards, unless on special cause, shewn to the satisfaction of the commissioners of appeal—appeal to them, giving them ten days notice at the least.

‘From this provision is excepted, the case where the party shall have verified his schedule, or shall have answered on oath all questions demanded of him by the commissioners.

‘And yet it is provided, that even in this case, if the surveyors shall nevertheless apprehend the determination of the commissioners to be contrary to the true intent and meaning of the act, or that they have disallowed any surcharge or allowed any deduction contrary to the same, and he shall then declare himself dissatisfied with such determination, he may require the commissioners to state specially and sign the case upon which the question arose, and their determination upon it; which the commissioners or the major part of them present are requested to do; and the surveyor is then to cause it to be transmitted to the commissioners of appeal.’

If so we be to understand this act, then, it appears needless for any one to take an oath at all, for it seems that after doing it, he may be assessed to any amount. Certainly this point wants further explanation, for it could never be the meaning of government, to make their own commissioners the arbitrary judges of every man’s circumstances, and to enable them to fix his assessment at whatever sum they please.

ART. XIII. *Memoirs of Colonel Edward Marcus Despard.* By James Bannantine, his Secretary, when King’s Superintendent at Honduras, &c. Ridgway. 8vo. Price 1s.

THE name of Colonel Despard has been lately made very public, on account of his imprisonment in Cold Bath Fields’ prison, and the treatment he has been said to have there experienced. A gentleman every way qualified to do him justice, from intimate knowledge of him, and the possession of respectable talents, has, without his privity, exposed to the public the  
life



life and conduct of this extraordinary man, in whose fate so general an interest has been excited. He was born, we learn from this well-written narrative, in 1750 or 1751, and descended from a very ancient and respectable family in Queen's County in Ireland. He is the youngest of six brothers, all of whom, except the eldest, have served either in the army or navy. In 1766 he entered the army as an Ensign in the 50th regiment: in the same regiment he afterwards served as a Lieutenant; and in the 79th, he served successively as Lieutenant, Quarter-master, Captain-lieutenant, and Captain. From his superior officers he received many marks of approbation, particularly from General Calcraft, of the 50th, General Meadows, and the Duke of Northumberland. He has been, for the last twenty years, detached from any particular corps, and intrusted with important offices. In 1779 he was appointed chief engineer in the St. Juan expedition: in this expedition he so conducted himself, as to obtain distinguished attention and praise from Captain Polson, who commanded on that occasion. He also received the thanks of the council and assembly of the island of Jamaica, for the construction of public works there; and was, in consequence of these services, appointed by the Governor of Jamaica to be Commandant and commander in chief in the island of Rattan, on the coast of the Spanish main. He was also appointed to take rank at this place as Lieutenant-colonel and field engineer, and as such to command throughout the dependencies of the government of Jamaica. His conduct here received the approbation of General Dalling. He was then employed in the construction of works for the defence of Jamaica. After this, at Cape Gracias a Dios, he put himself at the head of the inhabitants, who voluntarily solicited him to take the office, and retook from the Spaniards BLACK RIVER, the principal settlement on the coast. For this service, he received the thanks of the Governor, Council, and Assembly of Jamaica, and of the king himself. Copies of the original documents, by which these acknowledgments were conveyed, are exhibited in this work. In 1784 Colonel Despard was appointed first commissioner for settling and receiving the territory ceded to Britain by the 6th article of the definitive treaty of peace with Spain in 1783. Here the Colonel so well discharged his duty, that he was appointed Superintendant of his Majesty's affairs on the coast of Honduras; which office he held much to the advantage of the crown of England, for he obtained from that of Spain some very important privileges. The clashing interests, however, of the inhabitants on this coast, produced much discontent, and Colonel Despard was accused of various misdemeanors by one of them to his Majesty's ministers. He now came home, and demanded that his conduct should be investigated; but was informed by ministers that the King had abolished the office of Superintendant, and that there was no charge



charge against him. He was now promised that his services should not be forgotten, but in due time meet their reward.

Such is the outline here given of the life of this celebrated man. He appears to have been a most meritorious officer, and it is devoutly to be wished that ministry would bring him to trial, that the country may know wherefore he has been imprisoned. It is here suggested, that he cannot get his accounts settled with government, although he has claims upon it to a very large amount. We hope, however, that this is not true; and that the disgrace which must attach to the objects of such a suspicion may yet warrant the rejection of it.

ART. XIV. *Vie de Lazare Hoche, Général des Armées de la République Française, par Alexandre Rousselin: suivie de sa Correspondance publique, &c.—The Life of Lazarus Hoche, General of the Armies of the French Republic. By Alexander Rousselin. To which is added, his Correspondence, both public, and private, with the Government, the Ministers, the Generals, &c. during the Time he commanded the Armies of the Moselle, and the Rhine, the Coasts of Cherbourg, of Brest, of the West and the Ocean; also of Ireland, and the Sambre and Meuse. 2 vol. 8vo. 2d. Edit. About 500 pages each. Printed at Paris. Price 12s. 1798.*

THIS work, which in fact may be termed a military memoir, is particularly interesting at a period like the present, when most of the countries of Europe are still in a state of agitation, portending new calamities, and our own has become an armed nation. The author is at times liable to the charge of exaggeration; yet many useful truths may be elicited from his labours:—the Romans did not disdain to borrow knowledge even from the barbarians.

Lazarus Hoche may be fairly termed a *child of fortune*. He was born June 24, 1768, in the neighbourhood of Versailles, and his father held a subordinate station in the dog-kennel of the King of France\*! His mother died in child-bed; and his remaining parent being unable to maintain him, he was consigned to the friendly care of an aunt, who sent him to a day-school; but he seems to have made little or no progress in his education. A clergyman in the neighbourhood procured the boy a chorister's place; but as this was insufficient for his maintenance, he became a kind of groom in the royal stables.

Some books falling into his hands of a romantic cast, he determined to seek his fortune in the East Indies; but we soon after find him a private soldier in the French Guards.

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\* Louis XV.

While in this situation, his taste for reading revived and increased, and he became a subscriber to a circulating library. As his pay could not support this expence, he had recourse to manual labour during the day, in order to furnish him with the means of enjoying his favourite amusement at night.

If we may credit his biographer, he also distinguished himself, while in this station, by all the properties of a good soldier, such as cleanliness in dress, expertness in the field, attachment to his friends and companions, &c.

In the year 1788, the French Guards were treated with much harshness, and frequently confined in their barracks without any just cause. To complete their chagrin, a new system of discipline was introduced, and Hoche was selected as a proper person to instruct his fellow-soldiers in the various evolutions and manœuvres. On this occasion he was promoted. This, however, did not prevent him from being present at the capture of the Bastille, a circumstance that entitled him to new preferments: and he now became an adjutant in the national Parisian guards. The minister at war soon after gave him a Lieutenancy, and he formed part of the garrison during the memorable siege of Thionville, in the course of which he frequently distinguished himself.

After this he repaired to the army of the Ardennes; and being sent by the commander in chief with dispatches to Paris, evinced such talents, that the Executive Council took him under its immediate protection.

During the siege of Dunkirk, he became successively *Chef-de-brigade*, and *Adjutant-general*; and in a short time was entrusted with a far more important appointment, for he was elevated to the command of the army of the Moselle.

Before we proceed any farther, it may be necessary to observe, that Hoche was animated with a zeal bordering on phrenzy, in behalf of his cause and political creed, as may be seen by the following *paroles* and *counter-signs*, issued by him at the camp of Roosendale, while the English were before Dunkirk.

- ‘ Cassius. ——— Sparta.
- ‘ Montagne. ——— Posterité.
- ‘ Despotes. ——— Mort.
- ‘ Pitt. ——— Neant.
- ‘ France. ——— Exemple.
- ‘ Liberté. ——— Univers.’

It may be also proper to remark in this place, that notwithstanding his conduct appears to have been ‘jacobinical’ in the extreme, he was at that very period accused of being a royalist, by an officer whom he had arrested for neglect of duty. Here follows his defence, as written with *his own hand*, and presented by him to the representatives of the people on mission with the army:—

‘ REPLY

\* *At the Head-Quarters at Rosendall, Sept. 22,  
2nd. Year of the French Republic.*

\* REPLY TO HUDRY'S DENUNCIATION.

\* AS cowards and knaves alone are calumniators, I do not blush to own, that my father, after having, like myself, spent his youth in the service of his country, was constrained, for want of fortune, to accept of a paltry situation, in which he acquired such immense riches, that I enjoy the sweet satisfaction of providing for his old age out of my own pay. This parent, whom a coward had dared to insult, is a grenadier, at the age of sixty-eight. Let a letter be transmitted to the section of Paris, in which he resides, and it will be found that he is poor, but a patriot, and still able to chastise the effeminate wretch who attempts to dishonour him.

\* Citizens, you who have listened to calumny, attend to the voice of truth.

\* Before I was sixteen years of age, having neither fortune nor profession, I entered into the French guards. I was \* *promoted by my companions*, and they entrusted me with the management of their pecuniary affairs during the revolution.

\* I am *so great a partisan of the Capets*, that I commanded the advanced guard, on the 5th of October, sent in search of the last of them.

\* It is false, that I owe my advancement either to Lacolombe or Lafayette; it was Servan, at that time a minister and a patriot, who gave me my commission.

\* Dubouzet, whose name is mentioned in the denunciation, fell at the head of his regiment, during the glorious battle of Jemappe. Is his death to be envied? May those who calumniate his memory, have the courage to die, in defence of their country, in the same manner as he did!

\* I always enjoyed the esteem of my companions: my denunciator is not beloved by any of his. I have spilt my blood in defence of my country; and although I could have remained at Paris, I yet demanded leave to serve against our enemies. Hudry, on the contrary, has been constrained to march; he was indeed forced to it, having left the army, in order to get an engagement at the opera. In short, I have no occasion for a certificate—my civism is written on my forehead†. I look around me boldly, as a brave republican ought to do, and scorn to creep into a corner, in order to give my opinion on men and things.

\* At the end of this *memoir* will be found an extract of my correspondence with this same Hudry, who asserts, that I have been a republican only since the 10th of August 1792. I believe I may venture to affirm, that many of those of the present day were not republicans at that epoch.

\* It is only by combating the enemies of my country, as I have always done, that I can obtain certificates of good conduct, and not by flat-

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\* "Je fus gradé par mes camarades, &c." This seems to allude to the promotion by *election*, introduced at that period. R.

† 'He had a scar there.'

tering any one. I am ambitious to act every where, and in any situation; against the common foe; and I am denounced by a man, who cannot support the idea of quitting the town, and the ladies of Dunkirk.'

'If I should be accused of mingling rather too much pleasantry with my defence, I beg leave to reply, that republicans of my stamp, those who prefer the pure and free air of the fields to the *mephitism* of cities, and the straw of camps to the damask of selfish voluptuousness, detest, as they ought to do, your gew-gaw soldiers.'

This memorial, which we have transcribed, because it conveys a just idea of the style and manner of the author, served as a complete justification, and he now began to distinguish himself at the head of an army.

With a view of conferring more celebrity on his hero, the author here portrays the situation of France in the most *sombre* colouring, and describes the generals as either traitors, or at best lukewarm friends to their country.

'The enemy possessed every advantage,' adds he; 'and, independently of their real, *their moral force*, consisting in the advantageous opinion propagated of their strength and discipline, was inconceivable. They had almost persuaded us of the impossibility of resisting them, and nearly reduced their superiority into a maxim! What were our armies, indeed, but a national militia, newly embodied, that had to contend with the veterans of Prussia, and the tacticians of Austria? "Besides," exclaimed the apostles of royalty, "where are the chiefs who are to lead on your raw legions? What *unbearded* generals will you oppose to the illustrious commanders formed by the great Frederick?"

'These satellites of tyranny had forgotten, that it was a national militia which overcame the haughty King of Persia at Plataea, at Marathon, and at Salamine! In the midst of the stupor they had produced, a young man endowed with natural talents, but deficient in that experience so necessary in the art of war, must, however, have possessed an extraordinary degree of courage, to take upon himself a command, environed with so many perils, at the age of twenty-five.

'One hundred thousand Germans, admirably disciplined, and led on by select generals of Austria and Prussia, presented a formidable front, from the Upper Palatinate to Hunsd-Ruck. The centre of this grand army had already seized on Fort-Vauban; and, occupying the famous lines of Lauter and Weissembourg, kept Landau in a state of blockade, and carried desolation through the greater part of the Lower Rhine. Its left wing, strongly entrenched at the impregnable port of Keyserlautern, pushed its columns on one side towards the Sarre, and on the other across the Blise. Thus, by keeping in check the scattered troops which feebly defended the country between the Sarre and the Moselle, the enemy might at any time have left Bitche on the east, and over-ran the rich territories of the *ci-devant* Lorraine like a torrent.

'The French army of the Moselle, encamped at Forbach, had remained, during nearly three months, in a state of inaction, while  
Mayence



Mayence was blockaded by the Prussians. Houchard, who then acted as commander in chief, at length made a movement on July 15, 1793, in order to march to the succour of that city: it was then too late, for it surrendered four days afterwards. On this he retired behind the Sarre; and the army of the Rhine, commanded by Pichegru, was obliged first to occupy the lines of Weissembourg, and then to fall back on Haguenau, on which Landau was also reduced to a state of blockade.

‘ Four months now elapsed without the armies of the Rhine, and the Moselle, making any attempt to attack the enemy. The foe, on their part, had ample time to fortify themselves: the Prussians on the Sarre, the Austrians in part of the Vosges, at Niderbron, Freichs-Veiller, and Rischoffen, so that the situation of Landau became daily more critical. It was during this moment of alarm, that Hoche presented himself to the army of the Moselle. He is now at the head of the troops, and the face of affairs will speedily experience a change.’

On his arrival at the head-quarters at Sarbruck, the new general instantly perceived that the army was in a worse state than he had suspected. The first thing attempted on his part was to acquire the confidence of the troops, and to sound the talents and dispositions of his officers. He began by appointing subalterns from the ranks, and elevating men of merit, wherever he could discover them, to higher situations. He then addressed particular instructions to all under his command, and recommended discipline as the only mode of attaining victory.

Having effected this, he visited the frontiers, in order to reanimate the courage of the peasantry, and repaired to the towns, with a view of rousing the spirits of the citizens. He even ascended the *tribunes* of the popular societies, and animated the patriots to arms. Such was the enthusiasm produced by his conduct, that he not only was joined by large bodies of volunteers, but received presents of clothes, shoes, &c. for his troops. He was also accustomed to harangue his army, in order to inspire them with military ardour. We shall subjoin one of his speeches delivered soon after his arrival:—

‘ French republicans! our armies are every where victorious: we are the last to triumph; but we also shall be conquerors. Patriots, such as you, when *once disciplined*, have only to undertake any enterprise, in order to accomplish it. You combat for liberty: it is necessary, while you propagate it, to make it, at the same time, to be beloved.

‘ You have already made many sacrifices on its account: still more will be necessary. Your fathers, your wives, and your children expect this of you. Let the laws be executed, and our enemies shall bite the dust: let your arms, those scourges of tyrants, be scrupulously preserved: let order and discipline pervade your ranks, and our country is saved.’

Having re-organized the army, instituted a military commission to punish freebooters and pillagers with inexorable severity, and drawn his scattered forces together from all parts, he pre-

pared to commence active operations. Accordingly 'on the 27 Brumaire, 2d year,' he ordered the army to file off in three columns; the right by Saralbe; the left by Sarre-Libre; and the centre by Frandenbourg. The enemy astonished at so sudden, and unexpected an attack, quitted the Sarre, and after being driven before the assailants for some time, retired to the heights of Blifescastel. On this Hoche crossing the Blise, seized on Bising, and Blifescastel, after an engagement in which he killed 700 of the enemy. The Duke of Brunswick, who commanded the Prussians fled, first to Deux-Ponts; afterwards to Kayserflautern.

Hoche still advanced, and after several severe skirmishes ascended the mountain of Kayserflautern, in order to attack the enemy on the plain above, where they were secured by formidable entrenchments. The battle is said to have continued during two whole days; and one of his columns having missed its way, the Prussians had nearly prevailed, but he changed his plan of attack, and ordered six battalions of infantry to advance against a redoubt which incommoded his right flank. Night now came on, and as the enemy had expended all their ammunition, the French intended to carry their works next morning by means of the bayonet, but finding that they had received a supply during the night, Hoche deemed it proper to retreat.

His plans however were so well laid, that this check seems to have been attended with no bad effects, and it appears from the following letter, that the committee of public safety forgave him his failure.

'The representatives of the people, composing the committee of public safety, to general Hoche.

*'Paris, 15 Frimaire An 2.*

'A reverse of fortune is not a crime, more especially when every thing has been done to deserve victory. It is not by events, that we judge of men, but by their efforts, and their courage; we love those who do not despair of the safety of their country.

'Your army is good; it will be still better, when we shall have purged it of those cowards, and traitors, who tarnish your glory. You possess our confidence; rally your forces, march, and dissipate the horde of royalists. We shall send you 10,000 men from the army of the Ardennes: strive to let the citizens of Landau know, that you are marching to their succour, and see in the mean time, whether by forming a junction with Pichegru, you may not be able to defeat the enemy, that detains him before Strasbourg.

*'Signed by the members of the Committee.'*

This consolatory letter, induced Hoche to attempt what was expected of him. He accordingly began his march, in order to succour Landau, attacked the enemy, drove them beyond the Wert; then conducted his forces into the plains of Weissembourg, gave battle there, carried a number of redoubts at the point of the bayonet, and seized on the artillery. Having at length effected a junction with Pichegru, he took upon himself  
the

the command of both armies. The following note, written on this occasion, will prove at least the *energy* of the commissioners to the army.

‘ *Niderboon, 3 Nivose.*

‘ We felicitate both the army, and thee. Courage comrade, thy fortune is favourable to the republic. We shall write to Pichegru, to profit by this success, in order to fall on Haguenau, and the redoubts constructed by the enemy all the way from the forest to the borders of the Rhine. Write to us at Brumpt.

‘ *Signed SAINT JUST. LEBAS.*’

Hoche, who must be allowed to have been indefatigable, next attacked the lines of Weissembourg, and drove the Austrians before him, on which the blockade of Landau was instantly raised.

Happening to see a young lady at Thionville, soon after this, he courted her, and finding that her heart was disengaged, made her his wife.

In the mean time, a party was forming against him at Paris, and his life was in danger from the jealousy of Robespierre, and the artifices of Saint Just. All the plans now offered by him, to the committee of public safety were rejected, and it was resolved to seize on his person, and bring him to the capital. It being difficult, however, to arrest him in the midst of his camp, the committee pretended to appoint him commander in chief of the army of Italy, and sent him orders to repair to Nice, but he had no sooner arrived there than he was taken prisoner and sent to Paris.

There he seems to have been forgotten among the multitude, and to have been reduced to the most humiliating situation, when the revolution of the 9th Thermidor occurred, and restored him to his liberty. After repeated applications he was once more employed, and such was the confidence now reposed in him, that he was entrusted first with the command of the army of Cherbourg, and then with the conduct of the war of *La Vendée*. His success on this occasion, which was the more splendid, as it was on a theatre in which all his predecessors had failed, is well known. It will also be perceived from the ‘*ordre*,’ dated 9 *Vendémiaire An 3*, that the mode adopted by him on this occasion was entirely different from that followed by them.

‘ It has been too long supposed, that in order to destroy the robbers (*brigands*) who infest and desolate the *ci-devant* Bretagne, and la Vendée, nothing more is necessary than to send men thither. The system hitherto followed of combating ill armed and undisciplined troops, with troops equally destitute of discipline, is not only ridiculous, but dangerous in the extreme.

‘ It is *ridiculous*, because the same motions do not always animate the combatants, and it is obvious that those who possess the greater portion of fury and of superstition, or who are most habituated to



the fatigues of a campaign, and the privations required by a military life, must necessarily be conquerors.

‘ It is *dangerous*, from the difficulty of moving great bodies of men, which frequently have no manner of connection between them, and in consequence of the want of proper regulations, may be easily thrown into disorder:—this can never occur to troops properly organized, for they being faithful and obedient to the command of their chiefs, will move with alacrity in every direction, at the first signal. In addition to this, it is proper here to overturn that opinion, which confers victory on *numbers*. Experience has at length taught us the danger resulting from a multitude destitute of subordination.

‘ We dare to assert, that our intestine war—the most dangerous of all wars—would have been long since terminated to the glory of the republic, if those who had an influence in the composition of the armies destined to act in these countries, had not been like those who commanded them, either ignorant or faithless.—But they no longer are in power; let us repair their wrongs.

‘ The *Chouans*, properly so called, are the light troops of the Vendéens, by whom they are maintained. The latter soon perceived that an army could not be kept on foot on the right bank of the Loire, without the participation of the people, who had hitherto refused to assist them. It was accordingly their plan, to harass and employ the attention of our two armies stationed at Brest and Cherbourg, by means of the Chouans, with whom they carry on a close correspondence.

‘ It is therefore necessary to consider each under the same point of view, and to march against both at the same time. We shall now indicate the means which appear the most prompt and sure, for exterminating them all by one great movement.

‘ —We propose to reunite the columns into three different *corps*; the first at Nantes, the second at Ancenis, and the third at Saumur; then after leaving a strong garrison at the last of these places, to march against the rebels, and in concert with the army of the west, to press them so closely that we shall drive them before us into the sea.

‘ The most austere discipline, probity, and all the republican virtues ought to be employed on this occasion. To exhibit firmness, but at the same time to evince clemency towards those unhappy men who have been only misled; to preserve the inhabitants of all descriptions from every species of military vexation; and to pay the most scrupulous respect to property—these, in my *opinion*, are the means best calculated for success.

‘ —The secret of intended operations, which ought to be considered as the very soul of war, should only be made known to a very small number of men. Care ought to be taken, above all things, that no intelligence transpires among the officers of the *staff*, for these are usually the most intriguing and ignorant officers of the army. The representatives of the people, and the commander in chief, ought *alone* to be entrusted, and the latter will issue the necessary orders, in consequence of this intelligence.

‘ —As



‘ — As we do not believe in superstitious predictions, the offspring of panic, we are persuaded of success, if the troops be but well disciplined, and conducted by brave, steady, and worthy officers.’

We shall translate one more paper, in order to show, that Hoche attempted to reconcile humanity with warfare; and indeed, this was a politic measure, for the other generals had committed the most enormous excesses, and the bad success of the contest may be principally attributed to the burning and plundering the country on one hand, and the cruelties, and even murders exercised against the inhabitants on the other.

‘ To A. N. relative to the formation of the moving columns.

‘ 8 *Ventose*, 3 year.

‘ I hereby inform you, citizen, that you are admitted into the number of officers demanded in consequence of the order of 9 *Plu-voise*, &c.

‘ You are unceasingly to recollect during the course of your honourable mission, that your conduct ought in all points to exhibit the picture of an enlightened patriot, of a virtuous man, of a republican officer, and of a Frenchman. You are also responsible for that of the men confided to your charge.

‘ Inure yourself to fatigue, to action, and to victory; and above all things remember to respect the innocent inhabitants of the country, who are oppressed by cannibals.

‘ Accustom the troops under your command to respect private property, and to be sober. Take care that you never be reproached with an arbitrary or cruel action. I shall not say a word of bravery; that virtue, and the love of your country, ought ever to animate your bosom.

‘ Avoid *parleying* with the enemy; you are sent only to fight. If they wish to treat, refer them to the general commanding your division. Notwithstanding this, you are always to be kind, humane, and ready to receive the man who, once misled, but now abjuring his errors, throws himself into your arms. Inspire the inhabitants with confidence, that they may live in good intelligence with your troops. Cause the republic to be loved, &c.’

After having pacified *la Vendée*, and conquered the unhappy emigrants at Quiberon, Hoche was entrusted with the command of the army of the Rhine and Moselle: he was afterwards placed at the head of what he pleased to term ‘ the army of Ireland;’ but we can assure our readers, after perusing all the proclamations, letters, &c. issued and written by him on this subject, that he was utterly ignorant of the true situation, both of that country and of Great Britain. This, however, was a favourite subject with him, and he was actually forming new plans for the subjugation of our sister-kingdom, when he was arrested by the hand of death, at the head quarters of his army, in the neighbourhood of Coblenz, towards the latter end of September, 1797.

We again repeat that the work before us is interesting, but it is at the same time loosely written, destitute of arrangement, and in many places, exhibits evident marks of prejudice.

ART. XV. *A Journal of the most remarkable Occurrences that took place in Rome, upon the Subversion of the Ecclesiastical Government, in 1798.* By Richard Duppa. 8vo. 149 pages. Price 2s. 6d. Robinsons. 1799.

WE learn, from the preface, that Mr. D. is an artist, who, being animated with a commendable desire, of obtaining excellence in his profession, repaired to Italy, in August 1796, and remained there, as long as consistent with his personal safety.

Mr. D. seems to consider the pope as ruined by the peace of Tolentino; the city of Rome, however, maintained it's usual tranquillity, during the mission of 'citizen Cacault,' the French minister, who, instead of fomenting jealousies, actually made discovery of a plot against the government, in consequence of which, the principal conspirators were committed to prison. His successor, 'citizen Joseph Buonaparte,' commenced his diplomatic career by an act of grace, which was extended to all those confined on account of their political opinions. The ambassador's palace, which was situated among the Trasteverini, became the rendezvous of all who had been liberated, and he himself patronized and assisted at a public *fête*, called the 'feast of liberty,' set on foot by the 'most worthless characters in Rome,' in express opposition to the wishes of the government.

Notwithstanding this, Mr. D. does not consider himself as possessing sufficient information, to implicate the ambassador in the disturbance which took place within his jurisdiction, and which he describes in the following manner:

P. 8.—'An hour or two before it was dark, in the afternoon of the 27th of December, some persons began to assemble together in the \* Lungara, opposite to the † Corsini palace, where French cockades were distributed, and a Frenchman, particularly known to the person who gave me this information, was seen by him distributing ‡ six-paul-pieces amongst the Trasteverini, many of whom after receiving this bounty-money, went to enjoy themselves with wine at the expence of his liberality.

'The mob soon increased, and as the situation was within the jurisdiction of the French ambassador, the faction thought themselves the more secure; and therefore, from at first only murmuring their discontents to each other, about the dearth of provisions and the like topics of the day, they proceeded to make public harangues, and showed clearly, from several texts of scriptures, that the time was at hand to overthrow the existing government. An abbot, well known, but whose name I do not at present recollect, took upon

\* The name of a street in the Trastevere. † The residence of Buonaparte. ‡ About three shillings English.

himself the office of explaining the meaning of the many miscellaneous quotations which he introduced as most apposite to the occasion, in order, if possible, to make their pretensions wear the appearance of being sanctioned by religion.

Thus protected, as they considered themselves, by their situation, and being collected in force sufficiently strong, they began their operations, by taking possession of one or two guard-houses in the neighbourhood, and seizing the military arms. They next advanced to secure the bridge called Ponte Sesto, but here they met with such opposition from a patrol of horse as obliged them to retire back into the Lungara, and many took refuge in the Cortile of the Corsini Palace, though not without being pursued by the military. In consequence of the great noise and confusion that necessarily took place, Buonaparte and his friends hastened from their room to enquire into the cause, and came down into the midst of the crowd, without the least intention of hostility, as it is said, and which was very probably the case, notwithstanding their swords were drawn, for general Duphot was seen pointing his to the ground, whilst he was calling out to the cavalry to speak with their commanding officer; but in this bustle and confusion, when the soldiers were galloping backwards and forwards to quell the riot, it is more than probable he was not heard, or understood by those to whom he addressed himself. In the promiscuous firing that took place, for the purpose of dispersing the mob, this general was unfortunately killed; an event, which, from every information I have been able to collect, was certainly the effect of chance and not of design.

Upon this catastrophe, Buonaparte, and three French officers that were with him, retired back into the palace. Soon after the mob was dispersed; and upon the whole, it was thought that not more than ten or twelve lives were lost. At six o'clock, next morning, Buonaparte with all his suite left Rome.

The dreadful pause, before the appearance of the French army, was filled in a manner that confers but little credit, either on the prince or the people.

At length the enemy approached, summoned and obtained possession of the castle of St. Angelo, planted the tree of liberty, on the capitol, and became masters of the city. The funeral obsequies of the murdered general, were then solemnized with great splendor, a Roman federation was proclaimed, and a Jacobin club established in the hall of the duke d'Altem's palace.

It appears, from this narrative, that some acts of violence and plunder were committed by the victors, and that a considerable change of manners took place, on this occasion, among the vanquished. We select the following passage:

P. 80.—‘As soon as the public squares of Rome began to be adorned with trees of liberty, so soon was there a decided difference in the air, manners, and deportment of the people. The abbots' dress was immediately laid aside by command, except by such as were ecclesiastics, and succeeded by another black coat, but with the addition of scarlet cape and cuffs, a large military hat, with a cockade in it of the national colours; and the stiff round curl was converted



converted into a queue. But those who looked forward to promotion, recommended themselves, in addition to the black coat trimmed with scarlet, by wearing their hair without powder, cut round and made ornamental with an infinity of small curls, said to be after the manner of Brutus; on the head was worn a cap of liberty, richly and elegantly embroidered, and sometimes bearing in the front this motto, in gold letters, *LIBERTA' O MORTE*; and in order to give the face a becoming fierceness, the beard upon the upper lip was permitted to grow, and the side whiskers to extend towards the corners of the mouth: this, with the addition of a leather belt fastened round the middle, to which was suspended a heavy sword that trailed upon the ground, made up the complete modern Roman republican.

'The ladies wore plumes of feathers of the national colours on their heads, either in their hair, or in caps of liberty, and dressed themselves more or less in flesh-coloured silk (*maglia*), in proportion to their sense of delicacy or decorum.

'The French themselves appeared to me to be in nothing different from what they were under their old government. There was the same gaiety, the same fondness for splendor and show; and the cloaths of the superior officers were particularly elegantly gilded and embroidered: to keep pace with which the carriages of the cardinals and princes seemed well adapted to correspond to their republican magnificence.

'With respect to their deportment, as individuals, it must be acknowledged, with justice, that they generally behaved with the greatest attention and politeness: but as amongst many officers, of whom some doubtless were raised to their preferment from situations not favourable to elegance of manners, so there were not wanting some examples to disgrace their military rank. Those quartered in the palace Massimi and Villa Negroni, merit the highest censure for their unjustifiable conduct \*.

'It was not till some months after the ingress of the French, that the Directory sent an order to Rome, that the officers should support themselves at their own expence, who had, till then, been extravagantly entertained by the proprietors of the respective houses in which they were lodged; but fire and candle were yet to be found them, in addition to their quarters. At this time wood was not to be obtained for money, and fortunately enough, the climate and season began to make this want less necessary than it had been; however, these gentlemen would feel no inconvenience; and to add to that, which they had been the cause of, they cut up the chairs and tables with their swords for fuel, and to mark more strongly their malevolent disrespect, they put the wax-candles on the hearth to melt before the fire, that they might have a pretext sooner to call for others. On the other hand, the chef du brigade, who was quartered at the palace of prince Braschi, deserves the highest praise for his humanity, politeness and attention to the unfortunate princess, who was indebted to him for her life, and also for the preservation of what little private property was saved from the hands of rapacious commissaries, and edicts of confiscation.'

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\* I particularize these two because they happened to come more immediately within my own knowledge.'



Upon the whole, the little tract before us is valuable, as containing the only account hitherto published relative to the proceedings of the French at Rome, except the short and unsatisfactory statements in the newspapers.

ART. XVI. *The Substance of a Speech made by Lord Auckland, in the House of Peers, on Tuesday, the 8th Day of January, 1799, on the third reading of the "Bill for granting certain duties upon Income."* 8vo. 36 pa. Pr. 1s. Wright. 1799.

THE plan of assessment upon expenditure, having been found ineffectual, in respect to the supplies for carrying on the war, the Chancellor of the Exchequer, towards the latter end of 1798, had recourse to the project of a levy upon income. In the House of Peers, the bill for that purpose was opposed by one \* Nobleman, on the ground of its principle, and by another †, on that of its provisions.

Lord Auckland, one of its warmest supporters, attempted to repel an attack on his 'consistency,' and observed, 'that, after an interval of twenty most eventful years, an opinion of the kind alluded to (See Letters to the Earl of Carlisle, from William Eden, Esq; p. 111, to p. 118, 3d edit.) might be changed, or abandoned, without any cause of self-reproach.'

He then recurred to the subject under discussion, and seems to have seized that opportunity to show, that he had altered his ideas not only of measures, but of men; for he compliments the Premier in language very different from what he once made use of, in respect to that Gentleman.

p. 6. 'It now appears', says he, 'that the difficulties, which we feared, were not insurmountable. The successful attempt to surmount them, was well worthy of that great and energetic mind which directs our councils. It was well worthy of that mind, which seems to have been created, by a beneficent Providence, for the preservation of this kingdom;—for the preservation of an adjoining kingdom, whose permanent prosperity and security (in despite of her ill-judged jealousies) we cordially seek to equalize with our own prosperity and security;—and perhaps also for the restoration of Europe. Nothing inferior to the force of such a mind, could have accomplished a project, which in its actual effect and probable consequences is of a nature so gigantic, that it is well calculated to rank with the other events of 1798. I annex no epithet to those events, for no language can do justice to their glory, or to their importance.'

Lord A., after praising 'the large and salutary plan' then before the House, and recurring as usual to 'the infernal views and tendency of Jacobinism,' mentions the negotiation at Lisle. Instead of regretting that a peace did not ensue, he observes,

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\* Lord Holland.

† Earl of Suffolk.

that 'Almighty God was pleased, for our preservation, to destroy our short-sighted hopes.'

He considers the sum of ten millions (the supposed produce of the new measure of finance,) as a moderate calculation, and after a comparative statement of this, and the usual mode of raising money, his Lordship asserts that the nation saves twelve millions by it; for, says he, 'the result will be, that instead of creating an annuity in taxes, bearing heavily on the people in general, the value of which would be thirty-two millions, you pay twenty millions in two years, and gain the difference.'

In the course of his speech, Lord A. concedes a painful truth, that must shock the feelings of every good subject, and ought to inspire all men with a decided abhorrence of national contests, viz. that 'from the experience of this century, there have been wars during nearly sixteen years in every forty years.' P. 21.

ART. XVII. *The Trial of James O'Coigly, A. O'Connor, Esq; John Binns, John Allen, and Jeremiah Leary, for High Treason, at Maidstone, the 21st and 22d of May, 1798. Taken in Short-Hand by Joseph Gurney. 8vo. Pr. 7s. 6d. Gurney.*

WE can do little more than announce this publication; for how is it possible to review a TRIAL? We are not permitted to enter into the nature of the charges, to examine the weight of the evidence, or pronounce upon the justness of the verdict. What a jury has determined must be law with us, for it forms a tribunal superior to ours. It has been indeed said that one man (perhaps more than one man have been thus accused) has, in a PRIVILEGED PLACE, been rash enough to arraign the conduct of British juries, and to pronounce those FELONS, whom they have declared to be INNOCENT. Although we do not esteem the judgment of any set of men infallible, although we do not join in the censure to which those are exposed who express their dissent even from a British jury, although we deem the liberty of examination the best guard against the corruption of even JURIES, yet we ought to recollect, and we do recollect, that we enjoy not the security attached to that PRIVILEGED PLACE, in which this liberty has been thus exercised, and therefore we can express no dissent from, we can hurl no censure upon a BRITISH JURY.

It is scarcely needful for us to say, that the jury found O'Coigly GUILTY, and acquitted all the rest of the charge of high treason; for this fact is known in every part of the King's dominions.

Perhaps it may be expected that we should give an opinion, as to the fairness of this report; but, in order to do this with an exactness intitled to respect, is it not necessary that we should

should have ourselves taken down the trial in short-hand, and have compared this with our own copy? This we have not done: it certainly is not an universal opinion that a correct report can be given, by any short-hand writer, of the proceedings of a trial, which involves speeches of any length. The rapid stream of eloquence, many suppose, cannot be conveyed in this channel. Of this opinion was Dr. Samuel Johnson, who read aloud, and with less rapidity than a man speaks in the warmth of debate, and found the short-hand writer unable to follow him: upon comparison of the written book and his report, every line abounded with inaccuracies. This is a strong testimony to the inefficacy of this boasted art. We know also, that Mr. Tooke denies the authority of the printed report of his trial, by this very short-hand writer. It must, however, be acknowledged, that Mr. Gurney is supposed to possess this art in as great perfection as any of his contemporaries, and it is also certain that he is in the service of the Crown, so that the trials which he reports really come with great authority, and challenge all the respect which is due to the commission of the higher powers.

From a work of which no analysis can be given, perhaps our readers may expect some specimens of splendid eloquence or acute reasoning, but we have looked in vain for such specimens.

ART. XVIII. *A Sermon preached at Font-hill, Gifford, Nov. 29, 1798, on the Occasion of Lord Nelson's Victory.* By John Still, L. L. B. White. Price 1s.

A SENSIBLE man, and pious christian, would find himself in very difficult circumstances, who should be obliged to make his church the theatre of public rejoicing on occasion of successful war. Were he inclined to speak of Providence, and to ascribe victory to the Lord of Hosts, he would see that the events of every day are in opposition; that to-day victory is with us, to-morrow with our enemy. Which then is the victory which more especially is to be ascribed to Providence? Were he inclined to urge a defence of war, Jesus, his lord and master, has not left him a text: he has condemned all war, traced it to the basest origin, and denounced a curse upon him who uses the sword. Where then shall a man leave his understanding, where his christianity, when he enters the temple of his Saviour to tell a tale of battle, and sing the praise of a warrior? *Tarry ye here until I go and worship yonder*, must be his language on such an occasion. As to the sermon before us, it is a piece of declamation, grounded upon a passage in Exodus, and adapted to the JEWISH economy.

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ART. XIX. *Sermons on various Subjects; more particularly on Christian Faith and Hope, and the Consolations of Religion.* By George Henry Glasse, M. A. &c. 8vo. Price 7s. Cadell and Davies.

WHATEVER comes from the pen of one who has translated into greek the *Caractacus* of Mason and the *Samson Agonistes* of Milton, is intitled to that attention which every man of eminent learning has a right to claim. We, therefore, opened the volume before us with raised expectations, and with a disposition to listen, to be instructed, and to praise. We have been disappointed; and we are obliged to conclude, that Mr. Glasse, with the language of the Greeks, has not learned their precision and energy of thinking. We are sorry to find that the learned preacher seems ambitious to rank as a pulpit orator rather with Whitefield or Hervey, than with Barrow, Tillotson, or Butler. It is afflicting to think that a scholar should conceive that any, even the most ignorant congregation, could approve of the loose declamation and methodistic rant with which he has endeavoured to instruct or entertain the parishioners of Hanwell. The volume contains twenty sermons, upon the following subjects. The Clerical Character, The Creation, The Unity of God, The Transfiguration, The Atonement, The State of the departed, The Name of God glorified, The Vanity of human Wishes, The Judgments of God, The Close of the Year, The Nature of Christian Faith, The Object of Christian Faith, The Triumphs of Christian Faith, The Foundation of Christian Hope, The Promise of Christian Hope, The Christian Warfare, The Christian's Defence, The Christian's Joy, The Christian's Rest, and the Christian's Glory.

The fifth sermon, upon the Atonement, affords ample proof of what we have said as to the declamatory character of his discourses. The text is Psalm xxii. 1, "*My God, my God, why hast thou forsaken me?*" and thus opens the sermon.

P. 89.—'To recite these words is to apply them. Your hearts are gone already to Mount Calvary; and you behold with the eye of faith your crucified Redeemer. Lo, the rocks are rent—the mid-day sun is plunged into obscurity—the graves are opened—the saints who slept in death arise and appear—the frame of nature feels as it were the pangs of dissolution, while its Creator suffers.

'When, on the return of this sacred day, or at any other season of devotion, we meditate on the passion of our Lord—when we accompany the innocent Jesus through the horrors of his arraignment—through his unjust and merciless trial—when we witness the mockery and despatchfulness of his triumphant enemies, the treachery, the defection, and the apostasy of his disciples—when we survey the instruments of torture—the wreath of thorns, the bloody scourge—the ponderous cross, under which his weakened, exhausted nature fainted and almost sank away—when we view him fastened to the engine of death—his hands and his feet transfixed with the nails—the



the iron entering into his soul—his blessed side pierced by wanton, officious cruelty—when we behold all this, how little do we comprehend the extent of our Saviour's anguish, how imperfectly do we conceive the bitterness of his cup, if we do not keep always in our view the leading feature in his passion, the woe of all woes, the terrors of God set in array against him, the wrath of his Father heavy upon him, the consummate guilt of a world, heaped upon his guiltless head!

' This, my brethren, was the torment worse than death—this it was, which made our blessed Saviour so pre-eminently "acquainted with grief." Acute, painful, exquisite, as were the sufferings of his body, they were sufferings such as (in a variety of instances) mere mortals, through assisting grace, had before, and have since, endured with constancy—nay many who were not in possession of resources like those of the martyr in the hour of trial, have, by strength of body or mind, in ancient and in modern times, surmounted them. Surely then, if death, in ever so horrid a form, was all which our Lord, (a divine, a voluntary victim), had to sustain, we should not have heard him utter this doleful and passionate exclamation, "*My God! my God! why hast thou forsaken me?*" But view the case in its true light—behold the Mediator between God and man, for the sins of man, suffering in his human nature a temporary exclusion from the face of God—view him wounded for our offences, and bruised for our iniquities—see him stricken, smitten of God, and afflicted—think on the intolerable burden thus laid upon him, and you will no longer wonder at the intenseness of his anguish. "Is it nothing to you, all ye that pass by? Behold and see, if there be any sorrow like unto my sorrow, which HE hath done unto me, wherewith THE LORD hath afflicted me, in the day of his fierce anger." While our Redeemer could hold communication with heaven, neither the cruel ingratitude of mankind, nor the miseries of every description which he sustained during his life, nor the blasphemy of the multitude in the hour of his death, nor the scourge, nor the thorns, nor the cross itself, could shake his constancy. But when a dark cloud was interposed between our Lord, and the Almighty Father of light—when he, who had long since been forsaken by man, appeared for a while to be forsaken by God, then, then was the measure of his sufferings complete: then he spake in the bitterness of his soul; he complained, for his spirit was overwhelmed.'

In this loose way is this important and much controverted subject treated, and there does not occur throughout the whole sermon any thing like an argument, to serve as the foundation of any rational being's assent. Mr. G. has been very liberal of his censures on all who say not Amen to the Athanasian creed, and he seems to conceive, or rather to wish to make others conceive, that all unitarians are atheists and enemies to the faith of Christ. Certainly, if we look to the influence of *orthodoxy* and of *unitarianism*, upon the secular interests of their advocates, we shall not be inclined to conclude that *INSINCERITY* is most likely to be the companion of unitarians. We

see

see the orthodox under the smiles, the unitarians under the frowns of government: the former basking in the sunshine of preferment, and exemplifying their CONTEMPT of the world, by the enjoyment of all its luxuries; the latter resigning preferments, enduring odium, and for *conscience's sake*, submitting to *th' oppressor's wrong*. If the orthodox only have hope in futurity, the benefits of both worlds are happily united in them, and the unitarians are indeed, to use the awful language of the apostle, 'of all men most miserable.' We make not these observations from any dislike we wish to express of orthodox opinions, but we think it no more than just to enter our protest against the insulting illiberality and arrogant pretensions of this wordy preacher. Our author too, appears as anxious to *manifest* his loyalty as his orthodoxy, and we suspect for the same good purpose. He declaims, with great vehemence, against the spoilers of his order in France, and denounces his countrymen as partakers of the same principles; yet he would not, such is his mildness, have those injured who are plotting his destruction. His weapons are not *carnal* but *spiritual*. This profession, however, has lost, by frequent repetition, all it's point. It has been the profession of the priests of all ages, of those men whose weapons were SPIRITUAL, and who consigned their enemies to the SECULAR ARM; to that arm, which, at their instigation, inflicted on them every possible *torment*, and made them to end their lives in the *flames*. The arms of the inquisition itself were *spiritual*, though it's decisions were followed by murders and barbarities which even the infernal cruelties of the Robespierrian despotism can scarcely parallel. Such atrocities have been perpetrated by the carnal rage of men professing that they wielded only SPIRITUAL WEAPONS, as to cast the eternal reproach of suspicious ambiguity upon the expression. Away then with such equivocations, and let the followers of Christ content themselves with exhibiting the mild spirit of his gospel in the mild tenour of their conduct. Let not those attempt to revive the spirit of bigotry who wish not to rekindle the fires of Smithfield, or to act over again the massacres of Bartholomew. The friends of freedom have, more than any men, wept over the massacres of Paris, but they cannot forget that Paris has been the theatre of another massacre besides that of Robespierre; a massacre perpetrated under the pretence of religion; a massacre of which a king watched the rage and urged on the progress; a massacre planned and executed by those who pretended that THE WEAPONS OF THEIR WARFARE WERE NOT CARNAL BUT SPIRITUAL.

The doctrine of the twelfth discourse, on the object of the christian faith, is very bold. The author contends that revelation alone proves the existence of a God, and that reason could neither discover nor demonstrate any such thing.

P. 234.—‘ I have said, that reason cannot comprehend, nor argument demonstrate, without the help of revelation, the existence of a God. The contrary opinion hath been too generally adopted for the good of mankind; but, I think, without sufficient authority. For though there be that are called gods, both in heaven and earth, as there be gods many and lords many, yet it hath never been proved that the truth, from which these are only so many deviations, was discovered by unassisted nature. And one unanswerable argument against the possibility of these natural perceptions is, that there are nations now existing, who have not any knowledge of God—who are totally ignorant, that there is a superior power which governs the universe, and who have not the least idea of religious worship. Now if without revelation *any man* could form a notion of God, *every man* must do so, and the case above stated could not exist. A truth of this nature, if it could be seen by any, would be seen by all; and those gracious manifestations of himself, which God in pity to our infirmities hath from time to time vouchsafed us, would have been unnecessary and superfluous.’

We confess that we cannot assent to this doctrine. What! is it then really true that all the marks of design in the universe are insufficient to indicate to the reason of mankind, an intelligent framer of all things? Is it true, as the atheists say, that reason can lead us no farther than the visible universe; that she refuses her conclusion to the assertion of the apostle, ‘ that the invisible things of God are clearly seen from the things that are made’? Is it true, as the atheists say, that reason can better rest in an uncaused and eternal universe, than in an uncaused and eternal God, and that the most strenuous opposers of atheism have been themselves the most grossly deceived, and have built their most important reasonings on a foundation not to be trusted? This is not our conclusion, neither does Mr. G. attempt to ground it upon any declaration of scripture, or any acuteness or subtilty of argument. He adduces, in proof of his daring assertion, the existence of some nations who have never acknowledged a God. Admitting this to be a fact, which is only an assertion, and, like other assertions in these volumes, attended by little evidence of truth or probability, will it follow that reason *cannot discover* what some men *have not discovered*? No such thing. As well might we suppose Newton inspired, for are there not nations ignorant of astronomy? Is Priestley inspired? Mr. G. will hardly allow this, and yet, by the mere aid of human reason, he has discovered that, of which whole nations of human beings are ignorant. It no more follows that the notion of God should be common to all minds, because *any minds* could deduce it from the appearances of nature, than that any other knowledge, discovered by some, should be attained by all. We refuse, therefore, our assent to this hardy assertion, equally injurious to natural and to revealed religion, and framed apparently for



no other purpose but that of **MAGNIFYING THE OFFICE** of the preacher. A serious believer in the truth and sanctions of the sublime theology of Jesus, would surely not wish, by removing any substantial props, to weaken the confidence of mankind in the existence of a great first cause.

After what we have said of these sermons, we have only to lament that England must class one of the most learned of her scholars amongst the most intemperate of her fanatics. He is however much superior to the lower divisions of that herd:

“ Viribus, ingenio, specie, virtute, loco, re,  
“ Extremi primorum, extremis usque priores.”

It is, perhaps, not improper to observe, that Mr. G. says of Mr. Wilberforce's book on vital christianity, that ‘IT IS ABOVE ALL HUMAN PRAISE.’

ART. XX. *Discourses on various Subjects, delivered in the English Church at the Hague.* By A. Maclaine, D.D. &c. 8vo. Price 7s. Cadell and Davies. 1798.

THE volume before us contains twenty-one discourses on the following subjects: The Rectitude and Depravity of Human Nature, The Christian's Dignity Conflict and Victory, The Testimony of the Centurion, The Christian's Joy in the Prospect of Immortality, Self-Love, On the Love of God, The mixture of Prosperity and Adversity in the State of Man, The Duties and Enjoyment of Prosperity, The Improvement of Adversity, The respective Importance of Profession and Practice in Religion, The Gospel Representation of Life eternal, The Diversity of Rank and Station in Civil Society, St. Peter's Denial of his Master, and the Tendency of Religion to excite a Spirit of Unity and Energy in the Time of Danger.

The doctrine of these sermons is orthodox, the style easy and unornamented; but they are utterly destitute of that vigour and originality of representation which is calculated, and even necessary, to engage the attention to subjects of general and hourly observation. Trite remarks, on trite subjects, may be tolerated, but can neither be entertaining nor useful.

ART. XXI. *Calvinism improved; or, the Gospel illustrated in the System of real Grace issuing in the Salvation of all Men.* By Joseph Huntington, D.D. Minister of the first Church in Coventry, Connecticut. Printed New London, by Samuel Green. Price 4s. 1796.

HE who regards his future destination as a matter of indifference, and is unconcerned about the final state of his species; who slumbers, without thought, in the chambers of death, and dreams only of present gratification amidst the decay of all his powers, may have some claim to rank in the class of animated, but



but must be denied a place in that of rational nature. In the heathen world conjecture lost itself on the borders of a future existence, and christians have been much divided on the subject of man's final expectations. The Tartarus of the heathens, which served at least the purposes of popular representation, shows, that the common people expected that some punishment would be inflicted upon the wicked. Christians have been agreed in this point, that the wicked shall suffer punishment, or at least lose the benefit of those future rewards which good men shall inherit, but the degree and duration of this punishment has been the subject of much discussion.

Dr. Priestley and his friends, satisfied of the truth of the doctrine of philosophical necessity, have concluded, from the essential justice of God, that existence must be **A BENEFIT TO EVERY BEING**; that all temporary suffering is *medicinal and disciplinary*; and that the sufferings in a future life, to which they suppose men liable, will be of the same nature; and that all suffering will thus issue in the final and everlasting happiness of every individual of the human race.

Some calvinists have come to the same conclusion respecting the final happy destination of all mankind, but they deduce this conclusion from different premises. Holding that the atonement of Christ has satisfied divine justice, and contending that that atonement was offered to God for the sins of all men, they conclude that every man's debt to the Father is paid by the Son, and that it must be the necessary consequence of this purchase that *all shall be at length saved*. The author of this volume belongs to this class of calvinistic christians. It must be confessed, that by whatever steps we arrive at this conclusion, that all men are destined to ultimate everlasting felicity, it is so soothing and delightful, so honorable to the character of Deity, and so commendatory of the Gospel of Christ, that we cannot but rejoice to observe different sects harmonizing in a point of such importance.

The notion of eternal torments, which some pious christians have deduced from a few expressions to be found in the Scriptures, and to which they have conceived a very great majority destined, is so truly horrible, that we rejoice to see the labour of divines employed to interpret such expressions in a way more consonant with the character of God, and the idea of a Gospel, which imports **GLAD TIDINGS TO ALL MEN**.

As to the work before us, much as we admire the spirit of it, and great as appears to have been the labour of the author, we must confess that we cannot perceive that it contains any thing new on the subject of which it treats. He who is not satisfied with the reasonings of Chauncy, Hartley, and Priestley, on this subject, will not be likely to have his doubts removed by Dr. Huntington. It is moreover written in a very dull style, and the language, destitute of ornament, is greatly deficient in accuracy. We trust, however, that it will have the effect of

serving, in it's capacity, the cause of truth and righteousness, and contributing to recommend the Gospel of Christ to universal acceptance.

ART. XXII. *An Essay on the Manufactures of Ireland: in which is considered, to what Manufactures her natural Advantages are best suited; and what are the best Means of improving such Manufactures.* By Thomas Wallace, of the King's Inns, Dublin, and M. R. I. A. 8vo. 360 pages. Price 6s. in boards. Dublin, Campbell and Shea; London, Murray and Highley. 1798.

THE circumstances, which gave rise to the publication of this essay, are of so curious, and, it is to be hoped, uncommon a nature, that we shall briefly sketch them. On the 3d of December, 1795, the Royal Irish Academy offered, by public advertisement, a premium for the best essay on this question: "To what manufactures the natural advantages of Ireland are best suited; and, what are the best modes of improving such manufactures?" The compositions were to be delivered in before the 1st of October, 1796, and the prize was to be adjudged on the 20th of the same month, by the council. The majority of these essays was soon rejected, and the competition lay between two, of which the work before us was one; the other was written by a member of the academy, and of its council, William Preston, Esq. From some causes of prevention, the council found themselves unable to award the prize at the time appointed: these causes, it seems, continued to operate for more than a twelvemonth, at the end of which period, far from having formed their opinion, they had gone but a very short way over the perusal of these unfortunate essays. The council, at last, to avoid the labour of decision, transferred their judicial authority to a special committee of three persons, appointed for that purpose. It so happened, that Mr. Preston himself was one of the three nominated; and it did so happen, likewise, that he accepted the nomination! As the essays were given anonymously, it is to be presumed that the council were unapprised of the circumstance, that, by appointing Mr. Preston, he would sit in judgment on the comparative merits of his own performance, and might, possibly, feel some slight bias in its favour. It must also be presumed, on the other hand, that Mr. Preston placed such confidence in his own inflexible integrity, and felt himself so infinitely superior to those petty prejudices, those mean and selfish partialities, which influence the vulgar multitude of mankind, that he could not degrade himself, in his own estimation, by suspecting for a moment, that he should not impart the most strict and religious justice. There are few people, who would voluntarily have placed themselves in so delicate a situation; for, however honorably a man might act in it, should the

the decision, which he pronounces, be in favour of himself, the purity of his conduct will be sullied by suspicion. In the present instance, Mr. Preston and his two colleagues made their report decidedly in favour of Mr. Preston's essay; the council acquiesced, and to him was adjudged the prize.

We have nothing farther to remark on this transaction: we may be permitted, however, to express our regret, that Mr. Preston's essay is not come before us\*: not, indeed, that we might have compared the merits of the two, and have pronounced any judgment of superiority upon one; for, after the decision of so learned a body as the Royal Irish Academy, *that* might have been presumption; but, as we have received pleasure in perusing the essay that is before us, we might fairly have anticipated it, in no undiminished measure, from the perusal of Mr. Preston's.

It is time that we should proceed to the work itself, which is divided into three *parts*; which parts are again subdivided into a number of sections.

Before Mr. W. enters into what is more immediately the business of his essay, he inquires how far manufactures generally deserve to be cultivated; how far they merit encouragement in comparison with agriculture; and how far the positive interference of the legislature may tend to promote them. We need not say, that these points have been agitated many and many a time before; they would naturally present themselves, however, to our author, on the present occasion, and a cursory glance at the principal arguments on both sides of these much-contended questions, very properly makes a part of the essay. Mr. W. protests against the doctrine of the French economists, who *stigmatize* the artificer, says he, as barren and unproductive. The opinion of our predecessors (with which we perfectly accord) has been so repeatedly and so peremptorily expressed on the superiority of agriculture, and on the comparative unfruitfulness of the manufacturer's labour to the labour of the cultivator, so long as any land in the kingdom remains in an uncultivated state, that it is unnecessary to enlarge on the subject at present, or to say, that, respecting the economical system, we differ in opinion from Mr. W. †; and, that when he states it to be one of the chief reasons, why agriculture should be considered as an object of prime importance, that it furnishes the best aids to manufactures, we felt strongly disposed to reverse the position, and say,

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\* We do not know that it is published.

† See the review of Dr. Gray's "Essential Principles of the Wealth of Nations, &c.," and the references there given in Anal. Rev. vol. xxvi, p. 299. In this admirable pamphlet, the doctrine of the economists is very clearly and concisely unfolded, and, in our opinion, the fact completely established, that the revenue of a state arises solely from the produce of its lands.



that one of the chief reasons why manufactures are to be considered as an object of prime importance is, that they furnish the best aids to agriculture, in giving to perishable riches a permanent and a fixed value. This subject occupies the *first* section: in the *second* are some good observations, respecting the interposition of the legislature, in favour of those infant manufactures, which are suited to the country: we shall here take the liberty of making a short extract:

P. 28.—‘No doubt it is possible, that encouragement however great, when applied by the legislature to manufactures for which nature or the political circumstances of the country may have unfitted it, so far from tending to raise such manufactures into a source of national wealth, will be ineffectual with respect to them, and injurious to the country at large, as tending to divert it's industry from a more to a less useful channel. But surely the case is widely different, when public encouragement judiciously applied is brought to aid the infant struggles of the country, already pointing it's efforts at useful and attainable objects. It is indeed not difficult to shew, that in a great variety of instances, such aids are indispensably necessary. It is certainly one of the propensities of human nature, perhaps, indeed, there is none more strong, than that by which man is led to persevere in the track in which he has long gone; nor is the antipathy of the human mind to change and innovation in habits long indulged, less universal or powerful. Whatever *public* instances of the contrary the times we live in may afford, the *private* experience of every man will bear witness to the truth of this remark. Hence, though varying circumstances may suggest to the inhabitants of a country to change the accustomed pursuits of their industry, they will listen with reluctance to the admonition, and refuse to obey it, till, perhaps, the fortunate crisis for the change be past; until a spirit of industry, languishing from repeated disappointments in ill-judged exertion, give place to the indolence of lassitude or discontented sloth. But if a sagacious and vigilant legislature, watching the vicissitude of circumstances, interpose at the proper time, and by judicious encouragement, stimulate their people to catch the passing opportunity, and substitute a new and growing branch for an obsolete and declining one, the effect will probably be, that a new source of wealth will be secured to the country, which but for this encouragement would have lain unimproved, or been occupied by a rival. To engage in new attempts, particularly when they involve a hazard to capital, prudent men are generally disinclined, and yet it is by the exertions of prudent men only, that such attempts can rationally be expected to succeed. Something, then, becomes necessary to be done, in order to remove this disinclination to engage in untried pursuits; some hope should be held out to countervail the fear of loss from failure, and to weigh against the difficulty of new undertakings, provided those undertakings afford a well grounded expectation of contributing, if they succeed, to the public good. Hence to new manufactures some encouragement from the public seems necessary, even though no impediments lay in their way, beside those that are inherent in the



the very nature of the undertakings. But when it is considered, that a new or infant manufacture has to combat, not only the difficulties that naturally attach to first essays, arising from want of skill, the difficulty of acquiring new habits or laying aside old ones, but also in most cases with the artifice of a rival nation, enjoying perhaps all the helps of a larger capital, long experience, and possession of the market; it becomes obvious, that success in such cases can seldom or never be hoped, but when the munificence of the legislature and the assistance of public protection come in aid of private adventure.

In the *third* section it is inquired, what are the general requisites, that recommend a manufacture to adoption? These are stated to be possession of the *primum*; the necessary means of working it up; the domestic market; a secure and convenient foreign market; its employing many hands; its being already established; its being least injurious to health and morals; and lastly, its being promotive of agriculture. Such are the circumstances, which should generally recommend a manufacture to public regard, and each of these circumstances forms the subject of a separate section; when he treats on the principal manufactures, however, Mr. W. does not omit to notice those peculiarities in the situation of Ireland, her connection with and dependance on Great-Britain, which are necessary to be taken into the account of detriment or advantage, in estimating the importance of a manufacture to that country.

Section IV. Although possession of the raw materials of manufacture be generally a circumstance, which should recommend that manufacture to adoption, Mr. W. seems aware that it is not invariably so. In addition to those instances, which Mr. W. has mentioned as exceptions to his general rule, two others may be added, which seem obvious; where the raw material can be purchased of a foreign country at much less expense than it can be raised at home; and where the domestic material is of much inferior quality to the foreign.

The *fifth* section treats of the means of working up the raw material: these consist of 1st, other materials; 2d, capital; 3d, skill; 4th, industry. Whatever abundance of necessary materials there may be in a country, without capital they must be useless: now, although Ireland be deficient in capital, when compared with Great Britain, and consequently unqualified for any very extensive efforts in those concerns which require stock, she yet possesses enough, says Mr. W., to qualify her for greater exertion in manufactures, than she has hitherto made. Irishmen have no right to complain of the want of capital, when the money which they might profitably employ in business, is, as it now is, among the middling, as well as the upper ranks, expended on procuring luxuries for their tables; their equipage, and their houses. If the Irish be deficient in skill, it is probably owing to that imaginary want of the capital, which is

necessary to the acquisition of it; without capital, the division of labour cannot be minute; and much skill is not to be expected from workmen who are employed in different parts of the manufacture. As to industry, the fourth requisite, 'when an Irish manufacturer,' says Mr. W., 'has always had constant employment, for which he has been well paid, he is found to be as industrious as the weaver of Yorkshire and Manchester, or the smith of Sheffield.'

Section VI. Of the home and foreign market. The preference is decidedly given to the former; so far, indeed, as it opens a road to the latter, by giving that experience in the manufacture, which is necessary to produce an article of sufficiently good quality for a foreign market, we agree with our author; but, coinciding with the French economists, we are obliged to differ from Mr. W. in his general preference, maintaining, as we do, that the only profit to a nation, the only augmentation of its revenue, which arises from the labour of the manufacturer, is the profit which he obtains from the exportation of his commodity\*.

The subject of consideration in the *seventh* section is, how far a manufacture is made eligible by adding greatly to the value of the materials: its eligibility is evidently, *ceteris paribus*, proportionate to the degree of that additional value; those manufactures, therefore, deserve a preference, which admit machinery in its fullest extent.

Section VIII. Of manufactures already in part established. Government is less likely to benefit a country by the institution of new manufactures, than by contributing to the support of those, which are already in existence, but which are tottering with the instability, and struggling to overcome the weakness of infancy. The legislature can institute new manufactures only by carrying them on under the direction of public offices, or, by bounties to private individuals: the repeated failure of both these methods evinces, how unqualified the statesman is to become a manufacturer. The observations, which occur on the utility of legislative encouragement to infant manufactures, are similar to those, which appeared in the second section, from which we made an extract.

In the *ninth* section is considered, among other things, one of supreme importance in deciding what general requisites should recommend a manufacture to adoption, namely, its influence on morality. The question to be considered here is, not, what manufactures are those, the influence of which on the public morals and the public health is the most beneficial and most salutary? but, what are those, which diffuse the least corruption, profligacy, and depravity, and least impair the

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\* See "Essential Principles," &c. *passim*.

strength,

strength, the health, and the hardihood of the body? and how may they be carried on, so as to produce these effects in the least possible degree? All manufactures have a tendency to promote, and all, in some measure, do, in fact, produce mental vitiation, profaneness, and corporal imbecility. This is one reason, and a substantial reason too, on which agriculture founds a claim of very honorable pre-eminence over them; and which makes us heartily agree with the author of "*Essential Principles*," &c., when he says, the 'landholders in both Great-Britain and Ireland should zealously concur with their respective legislatures, in adopting such measures as may spread cultivation over every valley and every hill. While a field can be found for every idler, let every idler have a field. Houses of industry are good, but fields of industry are better.'

Mr. W. dwells with much propriety, and makes many good observations, on the important subject, which principally occupies this section; he thus concludes it:

P. 115.—'We have now enumerated the several circumstances which seem to recommend a manufacture to adoption; and we have made some observations on each of them to shew that they are really, and how far they are, recommendatory. Thus we have set up land-marks to direct our course in the subsequent part of this enquiry, and it now only remains to find what manufactures possess these recommending qualities, or the greater number of them; for such, unquestionably, are the manufactures best fitted for the country.'

'It was necessary to lay down those general principles, for two reasons; first, in order to guide our decision, which would probably have been erroneous had we nothing but tacit and vague notions to govern it; and in the second place, to secure a degree of perspicuity to our future enquiries, which would necessarily have been obscure, if the reasons for which we preferred or rejected any manufacture were not expressly given, and confused, if they were given here and there as occasion might suggest them.'

Part II. In the second part, Mr. W. pursues the plan, which he chalked out in the preceding extract; that is to say, he examines, individually, the principal manufactures, and considers how far those circumstances are to be found in each, which should recommend it to adoption and encouragement. We should extend this article to a very unreasonable length, were we to follow Mr. W. in these various inquiries: nor would the article, we fear, be found generally interesting: it will suffice, therefore, if we enumerate those manufactures, which engage his attention. They are the following, and each occupies a separate section: the linen manufacture; the woollen, in general; the manufacture of new drapery, or shalloons, calimancoes, and the like; of old drapery, or cloths of various kinds; the cotton manufacture; the silk; hosiery; iron; the glass manufacture; the pottery; the provision trade; the



the fisheries; the paper manufacture; the distillery and brewery; and lastly, tanning.

Part III. We now come to the third part, which treats of the means of promoting manufactures. Our author is brief on this subject, many incidental observations having been scattered in the former pages of his essay, which it would have been superfluous to have repeated.

Section I. Of protecting duties. This subject has been touched upon before; in the present section, Mr. W. attempts, and we think successfully, to invalidate Adam Smith's arguments against the interference of legislature, by duties on foreign manufactures. Lest these arguments might, by any means, be incorrectly stated, they are given in the doctor's own words \*. Mr. W. justly observes, that Dr. Smith's reasoning rests upon two suppositions, both of which are assumed as true, though both require proof. 'The first is, that individuals, who possess capital, are always best qualified to judge what mode of employing their capital will make it produce the greatest possible value. The second is, that the capital of a country is always, when uninfluenced by legislative influence, fully employed, and in the best possible way.' Respecting the first, it certainly is by no means universally true, even in those countries where the different modes of occupying capital are best known; and surely not in those countries, such as Ireland, where they are less so: for it implies, in the first place, that every man, who engages his capital in any particular employment, has considered the advantages held out by every other mode in which it might have been employed; and secondly, that, 'on the comparison of each, with every other, he has determined, with perfect justness, in favour of that which he has chosen.' The truth of Dr. Smith's second proposition is no less hastily assumed by him: much capital may remain idle, even in countries where manufactures flourish, from the indolence, the timidity, the ignorance, and perhaps the avarice of the proprietors: P. 312.

'How often,' says Mr. W., 'do we see capital appear as if by magic, on the creation of some new and promising occasion for employing it? and how many instances are there of one country lending to another a redundancy of capital, which there can be little doubt would be withdrawn, and employed in the more lucrative way of manufactures, if a new manufacture should be started, promising at once, more security, and more advantage?'

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\* As Smith's "Wealth of Nations" is in every body's hands, it is not necessary for us to state his arguments on the subject: a simple reference is sufficient. Mr. W. refers us to vol. 1, p. 441. His edition must be an early one: of the *seventh* edition the reader must look into vol. II, p. 176, et seq. We cannot here avoid recommending Locke's mode of quotation, as calculated to save a great deal of trouble and perplexity, when there are different editions of a book.



On the whole, we think, that Mr. W. has by far the best of the argument. The imposition of duties therefore on foreign manufactures imported is one of the best means, according to our author, of cherishing infant manufactures.

SECT. II. Of the monopoly of the raw materials of manufacture. Mr. W. contends, that it is impolitic to prohibit the exportation of the raw material; indeed it is most evident, that such prohibition takes away the only encouragement to its cultivation. An unrestricted exportation of the *primum*, therefore, is another of the best means of improving manufactures. Mr. W. is of opinion, however, that *if* the foreign demand for the raw material should ever become so great, as to threaten danger to the home manufacture, then restraints might be laid on with safety, to be removed, however, when that danger should exist no longer. This is an extreme case: we are inclined to question whether the foreign demand of a raw material, *which can by industry be raised ad libitum*, can possibly threaten danger to the home manufacture. The supply, in such case, will always be proportionate, and generally speaking, progressively so, to the demand.

The third and last section of the third and last part treats of those *general* maxims of policy that tend to advance manufactures, in contradiction to those specific modes of encouragement, which have hitherto been suggested. These are briefly stated to be first, that those, who have the power of the state, should entertain a sincere intention and desire to promote them, without reference to the will or interests of any other country. Next to this disposition of the legislature, is to be regarded the adoption of such laws, as, while they ensure the peace of the country, secure at the same time the personal liberty and property of the subject. The consequences which would result from a neglect of either of these maxims, are obvious; but Ireland is a free state, says Mr. W., and as it would be political blasphemy to suppose, that her legislature did not entertain the most sincere and unmixed intention, to promote her interests, so it would be presumption to deny, that those laws which are the result of the combined prudence of those three bodies, King, Lords, and Commons, which constitute her legislature, are not generally *the most perfect productions of human wisdom*. Alas! alas! human wisdom is fallible: Mr. W., therefore, 'very lightly, and with becoming humility,' touches upon one or two instances, in which manufactures seem to suffer by the oversights or omissions even of this legislature, excellent and pure as it is. The first of these is the inequality of the connection, as commercial countries, between Great-Britain and Ireland. Mr. W. states it as an axiom, the truth of which we certainly do not mean to dispute, 'that it is for the benefit of Great-Britain and Ireland to be connected as independent

dependent countries, under a common sovereign, on terms of equal right and equal advantages of constitution and commerce.' But what is the state of intercourse?

P. 332.—'Great Britain and Ireland are both manufacturing countries—the former already arrived at full maturity, possessing the highest degree of skill in manufactures, enjoying the advantage of a most extensive capital, and stretching its commerce, the vehicle of manufactures, to the remotest quarters of the world: Ireland, on the contrary, yet in her infancy as a manufacturing country, far inferior to Great Britain in every manufacture, save one, possessing little capital, and it may be said, no commerce. With all these advantages enjoyed by Great Britain, she yet guards her market against the introduction of Irish manufactures, by duties and prohibitions, which could be suggested only by a spirit of the most cautious jealousy. Does the legislature of Ireland thus secure *her* home-market for her home manufacture? nothing like it; the ports of Ireland, open to the British manufacturer without restriction, seem to court his approach, and he avails himself fully of the advantage. The markets of Ireland are accordingly filled with the manufactures of Great Britain, while the native manufactures (always excepting *one*), unassisted in the competition either by equal skill, capital, or experience, yield without a struggle, and are compelled to languish in some ruined corner, surrounded by rags and wretchedness, unpitied and forgotten!'

But how is this evil to be remedied? Great-Britain *ought* to relax, or rather ought entirely to abandon that prohibiting system, which favours so much of exaction and hostility; if she will not, Ireland must recur to those modes of protection, to which the practice of Great-Britain has given sanction; in this case—'who will say that she does that which is inconsistent with the fair, honourable, and independent connection of the two countries?'

The state of absentees Mr. W. considers as another instance, in which legislative care seems to have forgotten the manufacturing interests of Ireland. Mr. W. is an advocate for an absentee tax: but in this instance we think he departs a little from that liberal system, which he has all along pursued: how should it be more consonant with the interests of Ireland, to impose a duty on the exportation of *great men*, than on that of raw materials or manufactured goods? This is the first time we have detected Mr. W. in espousing so vulgar and pitiful a policy. But to be serious: it surely may well admit of a doubt, whether Ireland would be at all benefited, were those of her land-holders, who are now resident in Great Britain, to return and tread the soil of their native country. Throughout the whole of this essay Mr. W. has lamented the habits of extravagance and dissipation, which the upper and middling classes of his countrymen have acquired: he says, that the want of capital in Ireland is rather imaginary than real; that the manufacturers have money, but that instead of employing it in  
their

their business, they spend it in the profusion of their tables, the splendour of their equipages, the elegance of their furniture, &c. The Irish land-holders, who reside in Great Britain, are stated to draw annually from their country no less a sum than one million four hundred thousand pounds: 'now,' says Mr. W., if this sum were circulated in the country, what energy would it impart to industry, which now languishes from want of excitement?' &c. We say no: while the radical principle of luxury remains unprobed and unreformed, the circulation of this money would make the higher and middling classes still more extravagant and dissipated than they are; its operation would also extend its baneful influence to the lower classes. Were Ireland to employ all the capital, which she now possesses, in a profitable way; in the establishment of new manufactures, and in the extension of old ones; the domestic circulation of this money would indeed become desirable: as things are, it appears to us, that she is better without it.

With this last grievance Mr. W. ends his essay: an essay, which evinces much industry, and displays much economical knowledge. It is written in an easy and perspicuous style, without the verbosity of Adam Smith, to whom Mr. W. is under obligations. We conclude our review of this work as we begun it, with lamenting, that its successful rival has not yet come before us.

ART. XXIII. *The British Tourists; or Traveller's Pocket Companion, through England, Wales, Scotland, and Ireland. Comprehending the most celebrated Tours in the British Islands;* by William Mavor, L.L.D. 5 Vols. 12mo. About 300 pages each. Price 15s. Newbery. 1798.

WE are happy to find that the success which attended Dr. Mavor's former labours has been sufficient to induce the continuation of them, for we consider the doctor as a discriminating and very useful compiler; he unites industry, judgment, and fidelity. The present work may be considered as a valuable appendage to his collection of *Voyages and Travels* in twenty volumes, and is printed in uniformity with it. The nature and recommendatory circumstances of the publication before us is thus concisely stated in the preface:

Pref. p. viii.—'The various tours through Great Britain and Ireland, which have been published within the last thirty years, amount to many volumes, and cannot be purchased but at a very considerable expence. These authors, however, were not all men of equal talents for observation or description; nor are their works uniformly excellent or interesting. A summary, it was conceived, might exhibit whatever is valuable, in several; and that, for general readers, many retrenchments might take place, and many details be omitted, in all.



‘ Impressed with this idea, and wishing to put that information within the reach of every class of his fellow-subjects, which only few comparatively can now enjoy, the editor of the following volumes has selected, from the body of our tourists, the most celebrated works, and has endeavoured to give a faithful view of the peculiar merits and the most valuable contents of each; not with the most distant design of superseding the use of the originals, but rather in the hopes, that the attention he has paid them, will excite, or keep alive, the attention of the public; and stimulate others, who have leisure or abilities, to tread in the same steps, or to follow the same examples. He has personally visited a considerable number of the scenes which fell under his review; and has taken the liberty to correct occasional oversights in his guide; or, where new lights have been thrown on the subject, to avail himself of them from every source he could command. Still, however, though it was his object to embrace a general assemblage of tours, in as many directions as possible, it was no part of his plan to be an universal topographer; nor has he deviated from the routes of his authors. Hence a recurrence of the same objects was unavoidable; but repetition has been carefully guarded against, where neither new information nor additional entertainment was supplied.

‘ Of general descriptions of Great Britain, we have already had a plentiful crop, under different titles, most commonly copied from one another without any valuable improvements, and frequently with such fidelity as not to omit a single error. Such publications, if accurately compiled, are certainly of utility; but allowing them to be ever so well executed, they are rather consulted than read for pleasure. The general traveller, who attempts to include every thing, seldom accomplishes any thing in a satisfactory manner; and he never excites that lively interest we feel when we accompany a person, of any learning or taste on a particular tour. We enter into all the views and sentiments of the latter; we see as he sees; we participate in his delights; we sympathize in his disappointments; and the impression he leaves on our minds is not easily effaced.’

The first volume contains Mr. Pennant's first Tour in Scotland in the year 1769, and the same gentleman's Tour in Scotland and Voyage to the Hebrides, performed in 1772. The contents of the second volume are, Dr. Johnson's Journey to the Western Islands of Scotland, in the year 1773; Mr. Twiss's Tour in Ireland, 1775; Mr. Hutchinso'n's Excursion to the Lakes, &c. of England, in the years 1773 and 1774; and Mr. Bray's Tour through some of the midland Counties, into Derbyshire and Yorkshire, performed in 1777. To this volume a neat map is prefixed of Scotland. Vol. III. Tour through different Parts of England, Scotland, and Wales, by Richard Joseph Sullivan, Esq; performed in 1778; Tour in Ireland, made between the years 1776 and 1779, by Arthur Young, Esq.; Tour through Monmouthshire and Wales, by Henry Penruddocke Wyndham, Esq.; and, lastly, Mr. Pennant's Journey from Chester to London, performed in the year 1780.



1780. To this volume is prefixed a map of Ireland.—The contents of the fourth volume are, Travels through various Parts of England, by Charles P. Moritz, of Berlin; Tour in England and Scotland, performed in 1785 by Thomas Newte, Esq.; and a Tour to the West of England by the Rev. Stebbing Shaw. A map of England is added.—The following are the contents of the fifth volume: Tour of the Isle of Wight, by Mr. J. Hassell, performed in the summer of 1789; Tour through the Isle of Man, by David Robertson, Esq. performed in 1791; Tour through South Wales and some of the adjacent English Counties, by Henry Shrine, Esq.; ditto through North Wales; and, lastly, the Journal of a three week's Tour in 1797, through Derbyshire to the Lakes, by a gentleman of the University of Oxford. To this last volume is prefixed a map of Wales; an index to the whole completes the work.

ART. XXIV. *The History and Antiquities of Tewksbury.* By W. Dyde. Second Edition, with considerable Additions. 8vo. 243 pages. Price 6s. Wilkie. 1798.

MR. BOSWELL has remarked, in his tour to the Hebrides, that 'in every place where there is any thing worthy of observation, there should be a short printed directory for strangers;' and, in conformity with this suggestion, the editor has been induced to publish the History and Antiquities of Tewksbury.

From 'a sketch of the country,' given by way of preface, we shall extract a passage descriptive of the situation of the place, to the celebration of which, this little volume is dedicated:

'The general fertility and riches of Gloucestershire are almost proverbial; and its diversity of soil and situation render it picturesque and beautiful. The river Severn divides it into two unequal parts. To the west of that river, as far as the Wye, (its boundary towards Monmouthshire,) the face of the country is varied with hill and dale, and comprehends the celebrated forest of Dean, once reckoned the chief support of the English navy, and still celebrated for its mineral productions as well as its sylvan scenes.

'Between the Severn and Cotswold hills, extends the vale of Tewksbury, possessing a soil the most fertile and luxuriant of any in the kingdom. The Cotswold hills, the eastern, or upland division of this county, are no less valuable for their breed of sheep; and were once famous for the games that used to be annually celebrated in the vicinity of Camden, during Whitsun week.

"High Cotswold also, 'mong the shepherd swains

"Is oft' remember'd, tho' the greedy plough

"Preys on its carpet."

DYER'S FLEECE.

Tewksbury thus beautifully situated in a delightful vale, is watered by two rivers, at the confluence of which it stands, and two smaller streams, the Carron and the Swilgate. The population

population is estimated at four thousand souls. It was formerly eminent for it's manufactures of cloth and mustard, but these seem to have been lost, and are now in some measure supplied by 'stocking frame work,' and 'knitting, particularly cotton.'

Tewksbury is famous for it's church, it's monastery, and the decisive battle fought there in 1471, which reduced the Lancastrians to submission.

The plates in this small volume are well executed, and that containing the monument of the Despensers, exhibits a fine specimen of Gothic art.

ART. XXV. *Biographical Anecdotes of the Founders of the French Republic, and of other eminent Characters who have distinguished themselves in the Progress of the Revolution.* Vol. II. 12mo. 466 pages. Price 5s. in boards. Johnson. 1798.

CONCERNING this second volume, we are happy in being able to repeat the commendatory remarks which the merits of the first have already received\*. Although the fastidious critic may occasionally detect in some of the articles an exotic idiom, the style is on the whole supported with undiminished vivacity, and perhaps of the characters whose biography is sketched in the volume before us, a larger portion has been marked by honorable or dishonorable notoriety in the eventful annals of the French revolution, than was to be found in the former.

We select, as one of the most interesting specimens which the work affords, some extracts from the article *Mirabeau*.

r. 122.—The first years of Mirabeau's youth were spent under the direction of an able preceptor called Poisson; and his son, at present known by the name of Lachabeaußiere, who has distinguished himself by some theatrical pieces, received his instruction at the same time, and partook of the same lessons: he has since claimed a translation of Tibullus, attributed to Mirabeau.

'Mirabeau practised with facility and delight the various exercises for strengthening and improving the body; his physical was more regular than his moral education.

'At the age of fourteen, he left his tutor, from whom he had imbibed a knowledge of the classicks, and a fervent desire for further instruction. Sent afterwards to a boarding-school, he studied mathematicks during two years, and cultivated with success the agreeable arts of musick and drawing.

'Young, but tormented with the desire of obtaining celebrity, he published an *elog*e on the great Condé, and some pieces of poetry. But he wanted a guide to direct his first flight, to regulate his taste, and to rein in the wanderings of an ardent genius. Locke became that guide. Mirabeau has often confessed that he was indebted for his progress, to the writings of this author. It was in them he found that luminous, forcible, irresistible logick, with which his works abound, and without which there cannot be any real eloquence.

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\* See Anal. Rev. O. S. vol. xxvi. p. 468.

\* An order from his father, and the force of custom, made him embrace the military profession. From a school, he repaired to a garrison. It was beyond a doubt at this seminary of the *young nobility*, that an excellent disposition was perverted, and the presage of talents stifled by vices, which it was the custom to applaud and honour. It was there that youth was fashioned to the insolence of tyranny, and the meanness of slavery. His sensibility at length awoke: love converted him into a new being, and his first passion, announced by stormy symptoms, was marked with all the peculiarities of his character.

\* The father of Mirabeau was alarmed: this husband, who squandered away his fortune in a scandalous manner among mistresses, became the inflexible tyrant of the tender passion of his son, whom he caused to be shut up in the fort of the isle of Rhé; he was actually on the point of forcing him to embark for the Dutch colonies, a fate reserved for the vilest of the Europeans, of whom they are at once the receptacle and the tomb. The friends of the Marquis de Mirabeau, however, prevented him from executing so base an assassination. It was this first abuse of authority that fixed the ideas of his son, respecting despotism; and it may be here necessary to observe, that the wanderings of an impetuous genius spring out of the means employed to repress them; constraint adds to the energy of great characters, and an iron sceptre calls forth all the powers of a strong mind into instant rebellion.

\* On his liberation from prison, Mirabeau obtained the *favour* of being sent to Corsica in quality of a volunteer in a regiment of cavalry. There he distinguished himself, acquired the esteem of several of his superiour officers, and procured the *brevet* of captain of dragoons at the end of the campaign. He wished to obtain a company; and the refusal of his father to this proposition made him relinquish the profession of arms, a profession to which he was greatly attached, and for which, in his own opinion, he was admirably adapted, "there not being a single book on the art of war, in any language, dead or living, which he had not read."

\* During the war in Corsica, Mirabeau began to canvas the principles on which it had been undertaken; this inquiry induced him to blush at his own success, and he accordingly seemed desirous to make an expiation by animadverting on the excesses of the Genoese aristocracy, in a memoir transmitted to, and destroyed by his father.

His first work, begun when he was only 21 years old, whilst imprisoned by the unparental persecution of a father, was his *Essay on Despotism*.

P. 127.—'This epigrammatick answer irritated his father: the narrow and cowardly ideas of a courtier were offended..... A young man to accuse his *masters*, and that too from a dungeon!

\* Yielding at length to powerful solicitations, his father consented to his removal from the castle of If, to Joux, near Pontarlier, in April 1775. It was there he first saw his Sophia.'

\* In the mean time the commissioners nominated by M. de Malesherbes, in order to examine into the disputes between the father and  
VOL. I. G son,



son, inclined to the liberation of the latter, on which the inflexible parent *surprised* a new *lettre de cachet*, which condemned Mirabeau to forget his love in the castle of Dourlens. M. de Malesherbes, on quitting the ministry, caused it to be intimated to Mirabeau, that the last service he could render him, was to advise him to fly into some foreign country. He accordingly followed his counsel.

‘ Mirabeau concealed himself in Holland, where he passed under the name of Saint Mathieu; he lived in great obscurity, spending all his time with his Sophia, his books, and a few learned men. During part of the years 1776 and 1777, his subsistence, and that of his female friend, depended solely on his literary labours. The bookseller, Changuyon, gave him plenty of employment. The indefatigable count found no art or science a stranger to him; his largest work at this period, was the translation of a History of England.’

Again the victim of vindictive persecution, he was arrested with his Sophia, and conducted back to Paris.

P. 130.—‘ On their arrival at Paris, the dungeon of Vincennes received Mirabeau; Sophia, who was with child, was confined under the superintendence of the police, and was delivered of a daughter, after which she was removed to the convent of Sainte Claire, at Gien, on the 18th of June, 1778. To this detention, which lasted nearly three years, we are indebted for the celebrated book, entitled, “*Lettres à Sophie*,” a work of the passions, composed in solitude, and breathing sensibility, delirium, and affection.

‘ Obligated at this period, to enter the lists once more with the marquis, he displayed wonderful address in supporting the rights, without wounding the duties of a son. His memoir on this occasion, is a master piece of reason, art, eloquence, and logick. No one can behold so much genius enchained within the walls of a dungeon, without exclaiming with Sophia: “ You have proved to demonstration, that you ought to renounce the idea of becoming a great man in your native country.”

‘ While deprived of every comfort, and overwhelmed with bodily calamities, Mirabeau composed his *Erotica Biblion*, a work keen, poignant, and original: the commentaries of Dom Calmet, on the Bible, furnished him with the materials. About the same time he drew up for his Sophia, a grammar, and a little treatise on mythology; he also translated Johannes Secundus, and marked out the boundaries of arbitrary power, in his vigorous and masculine work on *Lettres de Cachet*.’

‘ His long and expiatory captivity had now blunted the fury of persecution, for the agents of authority began to blush at becoming the instruments of vengeance to a father, whose own conduct gave occasion to the severest reproaches, he himself being the slave of Madame de Pailly, his mistress, who tyrannised over his domesticks, and exiled his family.

‘ The bondage of Mirabeau, was at length dissolved on the 17th of December 1780, and it appears that he became reconciled to his father, for, at this epoch, he spent sixteen months along with him.’

After



After spending some years of the subsequent part of his life in England and Prussia, Mirabeau returned to his native country on the eve of it's signal revolution.

P. 135.—His first work after his return was a continuation of his *Dénonciation de l'Agiotage*. In attacking this privileged scourge, he appeared like Hercules stifling Cacus: the return he received from government, was a *lettre de cachet*, which he found means to avoid: his destiny now commenced, and tyranny trembled.

After attacking the reputation of Necker, and beholding liberty germinating in France, and expiring in Holland, he published his "*Avis aux Bataves*." His work entitled "*l'Histoire secrète de la cour de Berlin*," produced new reputation and new persecutions.

The drama of the States-General was now about to be performed, and Mirabeau set out for Provence; excluded from the choice of the nobles by the possessors of the large fiefs, he elevated the standard of the *Communes*, and appeared like a second Marius. No sooner was he returned a member, than he became, as it were, the Jupiter Olympus of the assembly, chaining up or unloosening the storm at his pleasure.

The remainder of his life is known to all the world—it is engrafted in our history. He died of poison, this is at least the general opinion, and even that of many officers of health. His end was great; his last moments were sublime; he seemed to sport with his own immortality, and in the language of Lucan:

"Seque probat Moriens."

A map of the republic is prefixed to this volume, and a lively sketch of the attack of the Thuilleries on the 10th of August, 1792, taken by an eye witness.

ART. XXVI. *An Experiment in Education, made at the Male Asylum of Madras. Suggesting a System by which a School or Family may teach itself under the Superintendence of the Master or Parent.* By the Rev. Dr. Andrew Bell, late one of the Directors, and Superintendant of that Establishment, Chaplain of Fort St. George, A. M. F. A. S. Soc. 12mo. 48 pages. Price 1s. stitched. Cadell and Davies 1797.

THE importance of this publication is not to be estimated by it's size, or the merit of the author to be ranked with that of the writer of a speculative pamphlet. One such practical experiment in education is worth a thousand ingenious but fanciful theories fabricated in the closet, and often little calculated for any other sphere. In the year 1789 the Military Male Orphan Asylum was opened at Madras, and Dr. Bell entered upon the charge of that charitable institution. From the habits of wretched depravity, in which the *half-cast* children of India are educated by their mothers, and from the want of proper assistants to co-operate with them in the introduction of order, the difficulties which presented themselves were numerous and formidable.

P. 9.—‘ I soon found that, if ever the school was to be brought into good order, taught according to that method and system which is essential to every public institution, it must be done either by instructing ushers in the economy of such a seminary, or by youths from among the pupils trained for the purpose. For a long time I kept both of these objects in view; but was in the end compelled, after the most painful efforts of perseverance, to abandon entirely the former, and adhere solely to the latter. I found it difficult beyond measure to new model the minds of men of full years; and that whenever an usher was instructed so far as to qualify him for discharging the office of a teacher of this school, I had formed a man who could earn a much higher salary than was allowed at this charity, and on far easier terms. My success, on the other hand, in training my young pupils in habits of strict discipline and prompt obedience exceeded my expectation; and every step of my progress has confirmed and rivetted in my mind the superiority of this new mode of conducting a school through the medium of the scholars themselves.’

It was the steady prosecution of this happy idea that enabled the doctor to surmount all obstacles, and to establish a system of education, the effects of which are as truly interesting, as the means are novel. We cannot enter into particulars, but we earnestly recommend this pamphlet to the consideration of all who are concerned with public charities, to which institutions the plan seems more particularly applicable, confident that they will not think the time bestowed on a perusal of it thrown away. As to Dr. Bell, when we consider the object he had in view, the ingenuity and perseverance displayed in accomplishing that object, his disinterestedness in declining all pecuniary reward, and the success with which his endeavours have been crowned, we feel rejoiced in the opportunity of acknowledging his deserts, and thus anticipating the opinion of all the true friends of mankind. For, while their esteem and applause are bestowed on Howard, who visited prisons, and Count Rumford, who has reformed work-houses, a portion of it will not be withholden from him who has successfully endeavoured to render these abodes of guilt and wretchedness less necessary, by the influence of early tuition on the minds and manners of the destitute and abandoned orphan.

ART. XXVII. *A Course of Mathematics, in two Volumes: composed, and more especially designed, for the Use of the Gentlemen Cadets in the Royal Military Academy at Woolwich.* By Charles Hutton, LL.D. F.R.S. and Professor of Mathematics in the said Academy. 2 vols. 8vo. Price 17s. Robinsons. 1798.

THE number of books through which the first principles of the mathematics are dispersed, has long been a subject of complaint in the mathematical world, and a compendious system has  
been

been long desired by both the teachers and learners of this science. For such a task, no one is better qualified than the author of this work; and his long experience in teaching, added to the many proofs he has already given to the public of his skill in and attachment to science, supersede the necessity of any recommendation on our part of this undertaking. The end he had in view was chiefly to give a good text book to the cadets in the academy; but, though we find in his selection of instances a great number adapted peculiarly to the military profession, the students designed for other walks in life will find in it a very valuable assistant. In such an undertaking novelty is not to be expected; clearness of method, and judicious selection, must be its chief recommendations. Yet from a writer so conversant in science it cannot be doubted that something new will occur; and in this expectation, excited by the preface, we were fully gratified in the perusal of the work.

The course begins with arithmetic, and is continued through algebra, geometry, trigonometry, mensuration, conic sections, mechanics, hydrostatics, and fluxions. In such a course, contained in two volumes, it is evident that conciseness must be a grand object; yet in general the writer steers clear of obscurity, and from the number of judicious and well selected problems interspersed throughout the whole of the work, the learner will, with a little assistance, be able to comprehend every topic in its order. The course in which the writer has introduced the most of his own method is that of geometry, in which he deviates with great success from Euclid; and the student who has gone through this part will be enabled to proceed to Euclid without fear of those obstructions which retard so much the progress of the generality of learners. In arithmetic the common rules are well exemplified; but we smiled at a note on the mode of extracting the cube root, which the writer takes with great complacency to himself.

P. 88.—‘This is a very general approximating rule, of which that for the cube root is a particular case, and is the best adapted for practice, and for memory, of any that I have yet seen. It was first discovered by myself, and the investigation and use of it were given at large in my *Traacts*, vol. 1, pa. 45, &c.’

We could have wished that some degree of merit had been bestowed for this process on Delagny; and in our division of the praise to two assuredly very deserving men we should not be acting invidiously to either; but we do not feel disposed to express in such sanguine terms our approbation of the method. We observed in another place the term ‘my,’ without those admittances of participation which might have been added without injury to the well-earned credit of the writer.

P. 146.—‘The tables in most repute at present, are those of Gardiner in 4to, first published in the year 1742; my own tables in



8vo, first printed in the year 1785, where the logarithms of all numbers may be easily found from 1 to 1000000; and those of the sines, tangents, and secants, to any degree of accuracy required.'

In algebra is very little new except the writer's mode of solving cubics of equations of higher orders by the rule of double position; and here we have some doubts ourselves of the excellence of this method, which we understand has been canvassed by a mathematician of great skill and industry, whose determination is not entirely in favour of our author's opinion. At any rate, however, there are advantages in this process, and the learner is better employed in solving by it his equations, than in losing his time on the impossible cases of Cardan's rule, or in extricating roots by his tedious expressions.

We could with pleasure notice many things of which we approve highly in the philosophical part of this work, if the limits of our design did not prohibit us from making the necessary extracts. Yet we cannot conclude without repeating our approbation of the general plan, and subscribing to the merits of it's execution. It will, we hope and doubt not, find it's way to the university, where these studies are principally cultivated; and be considered as a valuable assistant in the tutor's room, and, particularly on account of it's problems, a good preparative for the senate house examination. And as the university is not always a better school of economy than the army, we will for the advantage of our readers in either situation, select a question on which they may usefully employ their time, and from which they cannot but form a good opinion of the writer and his problems.

P. 138.—'Two young gentlemen, without private fortune, obtain commissions at the same time, and at the age of 18. One thoughtlessly spends 10*l* a year more than his pay; but, shocked at the idea of not paying his debts, gives his creditor a bond for the money, at the end of every year, and also insures his life for the amount; each bond costs him 30 shillings, besides the lawful interest of 5 per cent, and to insure his life costs him 6 per cent.

'The other, having a proper pride, is determined never to run in debt; and, that he may assist a friend in need, perseveres in saving 10*l* every year, for which he obtains an interest of 5 per cent, which interest is every year added to his savings, and laid out, so as to answer the effect of compound interest.

'Suppose these two officers to meet at the age of 50, when each receives from government 400*l*. per annum; that the one, seeing his past errors, is resolved in future to spend no more than he actually has, after paying the interest for what he owes, and the insurance on his life.

'The other, having now something before hand, means in future to spend his full income, without increasing his stock.

'It is desirable to know how much each has to spend per annum, and what money the latter has by him to assist the distressed, or leave to those who deserve it?'



ART. XXVIII. *The Elements of the Universal Chronology, taken from the Holy Bible ; applied, for the first Time, to the Astronomical Calculation of the Cycles, for the Correction of the Almanack.* By Joseph Emanuel Pellizer. Symonds. 1798.

MR. Pellizer imagines that he has discovered a new method of settling universal chronology. He is not the sole modern adventurer in this venturous voyage, in which so many shipwrecks have been made ; and we risk little in predicting, that his little bark will share no better fate. Among other rare things, we are told that ' the world did begin to move at mid-day, Sunday, the 1st of April, and finished the 1st of April, at midnight :—that Jesus Christ was crucified on Friday, the 16th of March, after he had lived in the world 37 years and three months.'

But reader, these elements are only 8 pages of letter-press, with a small plate, so thou mayst readily purchase them, and examine them with thine own eyes.

ART. XXIX. *A meteorological Journal of the Year 1798, kept in London.* By William Bent. *To which are added, Remarks on the State of the Air, Vegetation, &c. and Observations on the Diseases in the City, and its Vicinity.* Price 2s. Bent.

MR. Bent still continues his useful diary of the weather. We wish the periodical publication of such observations in different parts of our island were more common : it would tend much to systematize the important science of meteorology.

MR. B.'s Journal relates the degrees of the barometer ; of the thermometer, within doors and without ; of the hygrometer ; of the cloudiness of the atmosphere ; and the point and force of the wind.

ART. XXX. *Poems on various Subjects.* By R. Anderfon, of Carlisle. 12mo. 227 pa. Pr. 3s. 6d. Bds. Clarke. 1798.

IN a modest preface the author confesses the want of education, and pleads rather for excuse than praise. Where pretensions are humble, criticism will be gentle. Whilst it must be allowed that these poems do not rise above mediocrity, it should be noticed to the author's credit, that he has not been guilty of the stiff swollen bombast, or frivolous glitter, which are too apparent in the works of our minor poets. They are classed under miscellanies, epistles, sonnets, and songs. Among the miscellanies are some descriptive pieces in blank verse, in which the poet seems ignorant of the great, perhaps the only advantage which that species of versification possesses over rhyme—the variety of its pauses. This, under the hand of a master, is a source of infinite beauty : but Mr. Anderfon, by closing his periods at

the end of the verse, gives it all the monotony without the charm of rhyme. It may be *useful* to give a specimen.—  
p. 18.—

‘ Cherish’d by Hope, the lover fondly waits,  
In anxious anguish, at th’appointed shade.  
A thousand doubts disturb his artless breast,  
And oft he gazes for the promis’d maid.

‘ Upon the green, the shepherd’s rural pipe  
Proclaims to distant meads the lively dance,  
And calls the youngster to the festive ring,  
Where Mirth and frolic Joy light-footed stray,  
And sportive Gladness mocks the toils of day:’

Here too the similarity of sound in *shade* and *maid*, *stray* and *day*, produces a most unpleasant sensation. The repetition of identical or similar sounds, according as it is artfully introduced, or carelessly suffered, promotes some of the liveliest pleasures and of the strongest disgusts, in composition both in verse and prose. Several of the epistles are in the Scotch dialect, a style of writing which gives the best effect to moderate talent. It gives taste to insipidity, shades vulgarity, and throws an air of simplicity and grace over what would otherwise be thought puerile and trite. We make these as general observations, from which we would not except even the Ayrshire ploughman: *he* can afford deductions which must beggar his imitators. The imitations of our author, however, are pleasing.

The sonnets are not remarkably below or above the ordinary standard. The songs seem better adapted to his capacity: they are often tender and often lively, according to their subjects. Ease and simplicity are the characteristics of his verse. We extract the two following:—p. 22. and p. 218.—

#### ‘ THE SLAVE.

‘ TORN from every dear connection,  
Forc’d across the yielding wave,  
The Negro, stung by keen reflection,  
May exclaim, Man’s but a Slave!

‘ In youth, gay Hope delusive fools him,  
Proud her vot’ry to deprave;  
In age, self-interest over-rules him—  
Still he bends a willing Slave.

‘ The haughty monarch, fearing REASON  
May her sons from ruin save,  
Of traitors dreaming, plots and treason,  
Reigns at best a scepter’d Slave.

‘ His minion, Honesty would barter,  
And become Corruption’s knave;  
Won by ribband, star, or garter,  
Proves himself Ambition’s Slave.

- ‘ Yon Patriot boasts a pure intention,  
And of RIGHTS will loudly rave,  
Till silenc’d by a *place or pension*,  
Th’ apostate sits a courtly Slave.
- ‘ In pulpit perch’d, the pious preacher  
Talks of conscience wond’rous grave;  
Yet not content, the *tithe-paid teacher*  
Pants to loll a mitr’d Slave.
- ‘ The foldier, lur’d by sounds of glory,  
Longs to shine a hero brave;  
And, proud to live in future story,  
Yields his life—to Fame a Slave.
- ‘ Mark yon *poor* miser o’er his treasure,  
Who to Want a mite ne’er gave;  
He, shut out from peace and pleasure,  
Starves—to Avarice a Slave.
- ‘ The lover to his mistress bending,  
Pants, nor dares her hand to crave;  
Vainly fighting, time mispending—  
Wisdom scorns the fetter’d Slave.
- ‘ Thus dup’d by Fancy, Pride, or Folly,  
Ne’er content with what we have;  
Toss’d ’twixt Hope and Melancholy,  
Death at last sets free the Slave.’

• THE PURSUIT OF HAPPINESS.

‘ The poor hunt riches, and the rich hunt fame:  
Vain mortals! happiness is but a name.’

- ‘ IN search of true Happiness vainly we wander,  
And each gew-gaw of pleasure with ardour pursue,  
Till, by Fancy deluded, pert Folly turns pander,  
And we ne’er taste the joys that were first held to view.  
With envy we gaze, as we onward keep pressing,  
At the trappings of State, or the mansions of Pride;  
But that mortal on earth who enjoys life’s pure blessing,  
Makes Content his companion and Virtue his guide.
- ‘ How various the ways mankind take to gain greatness;  
With the miser ’tis greatness in riches to roll;  
The beau thinks it lies in what fools term gay neatness:  
The drunkard still fancies it hid in the bowl:  
Led on by false Hope, they right forward keep driving,  
Nor think how near Sorrow to Pleasure’s allied;  
For in this world of folly but few are seen striving  
To harbour Content, or make Virtue their guide.
- ‘ As insects from darkness round light fondly flutter,  
So mortals court Pleasure, and fall by the cheat;  
And when Age bids Reflection the plain truth to utter,  
’Tis then, only then, we behold the deceit.

But

90 Harmodius' *Ode to Lord Nelson*.—Bowles's *Battle of the Nile*.

But did man, helpless reptile ! ne'er aim at Ambition,  
But seek lasting Pleasures, and pity vain Pride,  
Contentment would then act the part of Physician,  
And Virtue thro' life be his heart-cheering guide.'

ART. XXXI. *Ode to Lord Nelson on his Conquest in Egypt*. By Harmodius. Price 1s. Egerton. 1798.

THIS is for the most part an Ode to PEACE, rather than to LORD NELSON ; and we are afraid the two names will not admit at present of being joined together in the subject of *one* invocation. The author, however, is not without title to commendation, as well for his sentiments, as for the manner in which he has expressed them. Our readers will 'cordially sympathize with him in the following address to *Peace* :

' Come, then, array'd in all thy wonted charms ;  
Britannia's genius woos thee to his arms.  
Fain would he gaze upon that modest mien,  
Where every gentle winning grace is seen ;  
On the blue mildness of that dove-like eye,  
Before whose lustre rage and sullen discord fly.

' Come with thy rainbow beam illumine  
The horrors of that deep'ning gloom,

' That fatal cloud, which war has spread  
In grim suffusion o'er his threaten'd head :  
His bruises heal with thy ambrosial hand,

' And o'er a gasping, fainting land  
Wave thy all-composing wand.'

Though they would probably have joined him with greater approbation in supplicating her to weave her olive garlands around the altar of science, than in entreating her to make of them a sheath for the *recking sword* of war.

' Deign instantly to sheathe  
In many an olive wreath  
The recking sword with ghastly slaughter red.'

ART. XXXII. *Song of the Battle of the Nile*. By the Rev. W. L. Bowles, A. M. Pr. 1s. 6d. Cadell and Davies. 1799.

THESE verses are "published for the benefit of the widows and children of the brave men who fell" on the memorable day whose triumphs they record. Every attempt to assuage the miseries, without countenancing the vices, of war, is entitled to the highest applause ; and Mr. B. has our warmest commendations for the benevolent purpose which has animated his pen.

Mr. B. is already well known in the walks of Parnassus ; and this effort of his muse will by no means detract from his poetical reputation. We should have bestowed our applause, however,  
with



with more readiness and pleasure, if his strains had approached less nearly to the air of the war-whoop. It gives us an unfavourable idea of the *progress of poetry* to see the muse yet solicitous to deck herself in the dazzling steel and gaudy trappings of Bellona: nor is her dress rendered less discordant to our taste when we see her, moreover, investing herself with the girdle of religion. We cannot but think that it adds an unnecessary disgust to the horror of the scenes in which our author paints the subject of his *song*, to represent the GOD OF LOVE AND PEACE constantly in the foreground of his picture.

Impatient, however, to substitute the voice of applause for that of censure, we lay before our readers the following favorable specimen, in which they will be sensible of much poetic effect. It is an apostrophe to the genius of Egypt.

‘ Awful genius of the land!  
 Who (thy reign of glory clos’d)  
 By marble wrecks, half hid in sand,  
 Hast mournfully repos’d;  
 ‘ Who long, amidst the waste-ful desert wide,  
 Hast lov’d with death-like stillness to abide;  
 Or, wrapt in ten-fold gloom,  
 From noise of human things for ages hid,  
 Hast sat upon the shapeless tomb  
 In the forlorn and dripping pyramid;  
 Awake! arise!——  
 Tho’ thou behold the day no more,  
 That saw thy pride and pomp of yore;  
 Tho’, like the sounds that in the morning ray  
 Trembled and died away,  
 From Memnon’s statue; tho’, like these the voice  
 That bid thy vernal plains rejoice,  
 The voice of science is no longer heard;  
 And all thy gorgeous state hath disappear’d;  
 Yet hear, with triumph and with hope, again,  
 The shouts of joy that swell from thy forsaken main!’

The beautiful spirit of the following lines will almost atone for every thing exceptionable in that of the rest of the poem.

‘ Hasten, O God! the time, when never more  
 Pale pity from her moonlight seat shall hear  
 (And dropping at the sound a fruitless tear)  
 The far-off battle’s melancholy roar;  
 When never more horror’s portentous cry  
 Shall sound amid the troubled sky;  
 Or dark destruction’s grimly smiling mien  
 Thro’ the red flashes of the fight be seen!  
 Father in heav’n! our ardent hopes fulfil—  
 Thou speakest “ peace,” and the vex’d world is still.’

ART. XXXIII. *The Niliad; an Epic Poem: written in honor of the glorious Victory obtained by the British Fleet, &c. Dedicated*

*dedicated to the Right Hon. Earl Spencer.* By W. Hildreth. Hookham. 1799.

WE can easily credit the declaration of our author, that this is his "first effort;" but that it is, as he terms it, an "effort of poetic genius," is an assertion which requires to be substantiated by other evidence than that of either his own modest opinion, or the internal testimony of his performance.

Let him speak for himself; and that we may not do him injustice, he shall have one of the finest opportunities which his subject affords for displaying his talents.

' Night now with fable hangs the vaulted sky,  
And darkness spreads the gloomy empire round;  
But 'tis not such as once these shores involv'd,  
When Isr'el groan'd beneath Egyptian yoke,  
For gems unnumber'd and unvalued shine.  
Still the tremendous roar is heard afar,  
Whilst smoke and fire terrific fill the scene!  
Rosetta and grand Cairo's turrets nod,  
And coward nature to her centre shakes—  
The rolling waves a trembling eddy stand,  
'To pay their homage to all powerful sound;  
And liquid air reverb'rant stops its course,  
Alike to bow with reverential awe—  
The sea nymphs quit the flood and seek the shore,  
Within some hollow rock to hide their limbs,  
'Almost distill'd to jelly with affright—'

As the sublime horror of this and several similar passages may, perhaps, have too powerful an effect upon some of our author's readers, and deter them from cutting open the latter pages of his poem, it may be doing a service to give them a specimen of its conclusion.

' For you, ye brave, ye valuable souls,  
Whose maimed members served your country's cause—  
For you the stately mansion is prepar'd,  
Where the salubrious atmosphere of Greenwich  
Shall cheer and comfort your declining life—  
There shall ye jocund sit, and in your scars  
Recount the glories of the first of August.'

So much for the plebeians; now for the Admiral and himself;

' Come then, brave Nelson, at the fountain head  
Drink deep of honours which shall ever flow—  
Long, long mayst thou enjoy thy well-earn'd fame!  
And when progressive time, with ruthless hand,  
Shall number thee with Britain's fainted heroes,  
O may this song immortalize thy name!'

ART. XXXIV. *The Irish Boy, a Ballad.* 4to. 16 pages.  
Price 1s. 6d. Kearley. 1799.

A TRIBUTE

A TRIBUTE of taste to humanity may always promise itself, from the universal sympathies of human benevolence, a glad reception; especially at a time like the present, when our eyes have so long ached, and our hearts sickened at the contemplation of discord and destruction; and still more especially, when executed with the elegance and feeling which characterise the verses before us.

This ballad is dedicated to the subscribers towards a fund for the sufferers by the calamities in a sister kingdom, 'to be applied without party favour or political distinction;' and we hence infer it is published for their benefit. It relates, in strains of touching simplicity, a narrative by the Irish Boy of one of those scenes of horror which are peculiarly attendant on civil war, the sacking of a village. With commendable superiority over party feeling, the author has studiously avoided all topics of offence; and we venture, therefore, to recommend it to readers of every opinion. The tale, whilst it judiciously imputes error to both parties, suggests no ideas of crimination or revenge. The truly admirable moral it breathes, is expressed in the last verse.

'To the houseless and hungry, the woe-worn and sad,  
We compassion and charity owe;  
Let us ne'er in the wretched recognise the bad,  
Nor in the deprest'd view a foe.'

ART. XXXV. *The Patriot, a Poem.* By a Citizen of the World. 8vo. 55 pa. Price 1s. Ridgway. 1798.

WE have here related the invasion of Ireland by the Danes, and the success of the free islanders in repelling the invaders. 'The Patriot,' therefore, is an appropriate title. But why the author should call himself 'A Citizen of the World,' we cannot discover: we have not found a single expression of general philanthropy, nor the slightest suggestion, which justifies the appellation. Allowing the best of motives to the author, we leave our readers to appreciate his poetic merit. One extract will suffice. This poem has not the vice of *inequality*. P. 17.—

'Her hope *was cherished* of his safe return,  
And fondly cheer'd, awhile she ceased to mourn!  
But, when her lover slowly rose to go,  
Her pleasures were *bedimmed* by gloomy woe;  
She pressed the youthful hero to her breast,  
And *sighed* her sorrow *not to be expressed*.  
Alas! alas! it was a last embrace,  
Their mingling tears flow'd plenteous down each face.'

This poem is followed by a few smaller pieces; but we fear we could give from them no extract which would materially alter the estimation which our readers will have already formed of the talents of their author.

ART.

ART. XXXVI. *A Monody on the Death of Mr. John Palmer, the Comedian. To which is prefixed, a Review of his Theatrical Powers, with Observations on the most eminent Performers on the London Stage: inscribed to Mrs. Siddons.* By T. Harral. 8vo. 20 pages. Cawthorn. 1798.

THE reputation of an actor must, from its very nature, be extremely transitory. It cannot, like literary talent, perpetuate its existence by eternal monuments, nor even like personal beauty be modelled in stone, or fixed on canvass. A name may indeed be preserved; and though names can convey no idea of the excellence or worth which they are intended to record, yet is it important that they should at least *once* have indicated sufficient merit to give them a claim upon our memories. The word *Garrick* will serve as well as *Roscius* for a common-place epithet in the themes of declaimers; and the time is now fast approaching, when that word can do no more. The correct taste, the severe discrimination, and the forceful and energetic verse of Churchill, will preserve the name of Garrick long in the memory of posterity. Mr. Palmer, with much fewer pretensions to excellence, is much less happy in his poet. Not that Mr. Harral has been a niggard of his encomium: very far from it. Thus, in the *character* of the tragic muse, says our monodist:—

‘ My Palmer’s dead! my hero is no more.  
Her Palmer’s dead—the waving woods ENCORE.  
Nature’s favourite son is fled,  
Nor longer now the mimic art  
Sweet thrilling raptures can impart,  
For Palmer—Palmer’s dead!’

This is not ‘damning with faint praise,’ but it is praising with so little judgment, so much by wholesale, the paint and lard of eulogy are so thickly daubed throughout, that all individual resemblance is lost; and the appropriation of particular merit is so improperly made, that no one without the name could guess the original. Palmer was unquestionably a very useful general actor; but few will allow that he ‘knew to move—each tender thought of anxious love,’ or ascribe to him the command of the ‘powerful passions.’ The personal character of the hero is described with similar exaggeration: how far it is correct we do not know. We did not anticipate an *apotheosis*, which would equally suit a catholic saint, or a methodistic enthusiast. The monody is in irregular verse; it contains no singular or impressive images, nor has the verse any lines of delicate and artful structure. In the prose introduction we have much assertion and but little criticism. The author confidently and authoritatively deals out his measure of praise and censure, generally in conformity with the public opinion; but he has not  
interwoven



interwoven with his particular remarks those general principles which announce taste and discernment, and dispose us to acquiesce in the *dicta* of the critic.

ART. XXXVII. *The Reconciliation, a Comedy, in five Acts. Translated from the German of Augustus Von Kotzebue. Price 3s. Ridgway. 1799.*

LOVE and ambition have been so long the almost exclusive themes of the dramatist both in tragedy and sentimental comedy: they have been painted in so many colours, and embodied in characters so various and dissimilar, that indolence has complained of finding every topic pre-occupied; and invention has been compelled to strain her powers beyond the bounds of nature and probability, in order to produce the semblance of novelty. Either from a view to the same purpose, or from the influence of more just ideas concerning the sources of sympathy, modern writers have enlarged the field of dramatic exercise, and aimed to touch the heart through the medium of the various affections excited by the ordinary relations of domestic life. The interest of this play has BROTHERLY LOVE for its basis; and the catastrophe, which gives it a name, is '*The Reconciliation*' of two aged brothers after a law-suit of 15 years. Our author, relying on the effect of a catastrophe so simple, yet so impressive, has diversified the piece by little display of character, and has not scrupled to reject every aid of incident for the depression or elevation of the feelings of his readers. The *dénouement* is effected by Dr. Blum, a benevolent physician, who, as arbitrator, decides the law-suit, and pacifies the litigants. The principal personages are Frank Bertram, a rich old bachelor, formerly a sea captain, and Philip his brother, left in sickness and poverty with his daughter Charlotte. We have also the well drawn character of an hypocritical, avaricious, legacy-hunting housekeeper in Mrs. Grim: and in Eyterborn, a spirited sketch of a knavish lawyer, who has a high reputation as an honest man, because he has given himself that character a million times. We have a German Count who, having neither the gross and comical absurdities of the English coxcomb, nor the vivacity of the French fop, will probably be thought insipid to the English reader;—and an amiable shoemaker, whose frankness and simplicity will, we fear, not be relished by readers of fastidious refinement. The beauties of the piece consist in happy appeals to our sympathy, and in delicate strokes of art which are more frequently founded on the general nature of man, than on the character of the individual. Frank, and his man Jack Buller, a common sailor, have, we think, more sensibility than accords with their profession. We wish not to cast

cast an imputation on a class of men who have reflected singular honour on our country; but surely our author mistakes their character in the following scene, which we extract as characteristic of Kotzebue's manner; and which, whilst we admire and applaud it for the pleasing sensibility it exhibits, we cannot help strongly reprehending for its great violation of dramatic propriety.—P. 56.

‘ SCENE VIII. FRANK BERTRAM, JACK BULLER.

‘ *Frank.* Get up, go fetch me the pipe.

‘ *Jack.* With pleasure! (*Rising.*) But what did the Doctor say about your brother? Will that reconciliation come to pass?

‘ *Frank.* He hopes so.

‘ *Jack.* And you wish it. Isn't it so?

‘ *Frank.* Yes; if I could undo many things that have been done.

‘ *Jack.* But who knows if all that people have put in your head, has been done? There are bad folks, that will blow wherever they see a little smoke, till they bring it to a blaze. Then they'll stand with their arms across, and look on with mischievous eye; nay, put in a billet to increase the fire, but none of them would bring a tumbler-full of water to quench the flame.

‘ *Frank.* Yes, yes; you may be right there, old boy.

‘ *Jack.* I have witnessed many a fire, and seen people form themselves into two rows, and pass the buckets from hand to hand. When the flame of discord breaks out, it is quite the same; the buckets will run from hand to hand, but the well where they are filled contains oil.

‘ *Frank.* May be.

‘ *Jack.* If I were you I would disappoint these bad people. Take but half a step to meet him. After all, he is your brother. You are twins.

‘ *Frank.* (*Looking straight forward.*) My brother!

‘ *Jack.* God bless that good Doctor! I have always thought a physician could only cure the body, and that for such a reconciliation it needed a parson. But what matters the coat or the wig?

‘ *Frank.* (*Sighing.*) Brother! brother!

‘ *Jack.* What avails it, if he cure you of the gout? die you must. But if he could cure that bad wound, which otherwise will perhaps not close even in the grave—

‘ *Frank.* Ay, if he could do that—

‘ *Jack.* And when your brother with a friendly smile steps in here—

‘ *Frank.* (*Starting.*) Step in here! Here?

‘ *Jack.* Yes; and when he stretches out his hand—

‘ *Frank.* Stretch out—his hand! (*Mechanically stretching out his hand, and withdrawing it again.*)

‘ *Jack.* And when he cries out to you, Brother, don't withdraw thy hand—

‘ *Frank.* (*Uneasy.*) Well! what then?

‘ *Jack.* And then with his hand open to receive yours, draws nearer and nearer—

‘ *Frank.*

- \* Frank. Nearer and nearer. (*Tendering his hand as by starts.*)
- \* Jack. And says, Brother Frank, our mother sees us—
- \* Frank. (*Uneasily moving on his chair.*) When he says so—
- \* Jack. And flies into your arms.
- \* Frank. (*Opening his arms.*) Brother Philip!

[*'The curtain drops.'*]

In the comic scenes the author is not so successful as in the sentimental, of which the introduction of Charlotte to her uncle, and the interview at the clove, are peculiarly admirable exhibitions. We wish he had contrived some better scheme for discovering the knavery of Mrs. Grim and Eyterborn, than that of turning the two honest sailors into listeners; and we think the attachment of Dr. Blum to Charlotte an unfortunate episode, for it sullies the purity of his motive in promoting the reconciliation, since it gives suspicion of the interference of a selfish principle; and their love is without ardour.

The style of the translation is easy; but not having seen the original, we know not how far it is correct. But the translator is peculiarly unsuccessful in rendering those words which explain the meaning by marking the action. In the above extract, for instance, the words '*looking straight forward*,' convey no idea: we suppose the original to be '*zieht vorueber*,' commonly used to denote a *looking away* from the companion on the stage, or *aside*. The following description may be intelligible, but is certainly very ill expressed: '*Frank (shaking in a comical manner.)*' But what is meant by '*Will. (making a concealed Pantomime, but without looking at Charlotte?)*'

We are informed that this Comedy is shortly to appear on the London boards.

ART. XXXVIII. *Alcuin; a Dialogue.* Small 12mo. 77 pag. Swordes, New York. 1798.

THE intellectual warfare between the sexes, we find from the title-page of this sensible little production, has extended itself beyond the Atlantic. We hail this presage of the progress of reason! a contention of a nature thus generous, cannot fail of producing the most salutary consequences. The question is, in the present instance, discussed in the form of a dialogue, with much candor and temper, and with no mean ability. The author appears to be an advocate for the Helvetian system of philosophy, which, it must be confessed, is advantageous to the conclusion in favor of female pretension, which he endeavours to establish.

The following apology for the propensity to scandal, or animadversion on the conduct of their neighbours, with which women are charged, is ingeniously urged.

P. 19.—'Though we may strive, we can never wholly extinguish, in women, the best principle of human nature, curiosity.

VOL. I.

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We



We cannot shut them out from all commerce with the world. We may nearly withhold from them all knowledge of the past, because that is chiefly contained in books; and it is possible to interdict them from reading, or, to speak more accurately, withhold from them those incitements to study, which no human beings bring into the world with them, but must owe to external and favourable occurrences. But they must be, in some degree, witnesses of what is passing. There is a limited sphere, in which they are accurate observers. They see, and hear, somewhat of the actions and characters of those around them. These are, of course, remembered; become the topic of reflection; and, when opportunity offers, they delight to produce and compare them. All this is perfectly natural and reasonable.'

Again, in answer to the objection, 'that women have never been found among the formers of states, and rarely among the instructors of mankind; that Pythagoras, Newton, Locke, &c. were not women:'

P. 22.—'True; nor were they mountain savages, nor helots, nor shoemakers. You might as well expect a Laplander to write Greek spontaneously, and without instruction, as that any one should be wise or skilful, without suitable opportunities. I humbly presume one has a better chance of becoming an astronomer by gazing at the stars through a telescope, than in eternally plying the needle, or snapping the scissors. To settle a bill of fare, to lard a pig, to compose a pudding, to carve a goose, are tasks that do not, in any remarkable degree, tend to instil the love, or facilitate the acquisition of literature and science. Nay, I do not form prodigious expectations even of one who reads a novel or comedy once a month, or chants once a day to her harpsichord the hunter's foolish invocation to Phœbus or Cynthia. Women are generally superficial and ignorant, because they are generally cooks and sempstresses. Men are the slaves of habit. It is doubtful whether the career of the species will ever terminate in knowledge. Certain it is, they began in ignorance. Habit has given permanence to errors, which ignorance had previously rendered universal. They are prompt to confound things, which are really distinct; and to persevere in a path to which they have been accustomed. Hence it is that certain employments have been exclusively assigned to women, and that their sex is supposed to disqualify them for any other. Women are defective. They are seldom or never metaphysicians, chemists, or lawgivers. Why? Because they are sempstresses and cooks. This is unavoidable. Such is the unalterable constitution of human nature. They cannot read who never saw an alphabet. They who know no tool but the needle, cannot be skilful at the pen.'

To these we will add one or two further short quotations, which appear to us forcibly expressed.

P. 41.—'Nothing has been more injurious than the separation of the sexes. They associate in childhood without restraint; but the period quickly arrives when they are obliged to take different paths. Ideas, maxims, and pursuits, wholly opposite, engross their attention. Different systems of morality, different languages, or, at least, the same words with a different set of meanings, are adopted.

All



All intercourse between them is fettered and embarrassed. On one side, all is reserve and artifice. On the other, adulation and affected humility. The same end must be compassed by opposite means. The man must affect a disproportionable ardour; while the woman must counterfeit indifference and aversion. Her tongue has no office, but to belie the sentiments of her heart, and the dictates of her understanding.

‘ By marriage she loses all right to separate property. The will of her husband is the criterion of all her duties. All merit is comprised in unlimited obedience. She must not expostulate or rebel. In all contests with him, she must hope to prevail by blandishments and tears; not by appeals to justice and addresses to reason. She will be most applauded when she smiles with most perseverance on her oppressor, and when, with the undistinguishing attachment of a dog, no caprice or cruelty shall be able to estrange her affection.’

P. 72.—‘ Have we not abundant reason to conclude that the principle of thought is, in both sexes, the same; that it is subject to like influences; that like motives and situations produce like effects? We are not concerned to know which of the sexes has occupied the foremost place on the stage of human life. They would not be beings of the same nature in whom different causes produced like effects. It is sufficient that we can trace diversity in the effects to a corresponding diversity in the circumstances; that women are such as observation exhibits them, in consequence of those laws which belong to a rational being, and which are common to both sexes: but such, beyond all doubt, must be the result of our inquiries. In this respect, then, the sexes are equal.’

P. 74.—‘ Considering the female frame as the subject of impressions, and the organ of intelligence, it appears to deserve the preference. What shall we say of the acuteness and variety of your sensations; of the smoothness, flexibility, and compass of your voice?’

P. 76.—‘ It may at first appear that men have generally ascribed intellectual pre-eminence to themselves. Nothing, however, can be inferred from this. It is doubtful whether they judge rightly on the question of what is or is not intrinsically excellent. Not seldom they have placed their superiority in that which, rightly understood, should have been pregnant with ignominy and humiliation. Should women themselves be found to concur in this belief, that the other sex surpasses them in intelligence, it will avail but little. We must still remember that opinion is evidence of nothing but its own existence. This opinion, indeed, is peculiarly obnoxious. They merely repeat what they have been taught; and their teachers have been men. The prevalence of this opinion, if it does not evince the incurable defects of female capacity, may, at least, be cited to prove in how mournful a degree that capacity has been neglected or perverted. It is a branch of that prejudice which has so long darkened the world, and taught men that nobles and kings were creatures of an order superior to themselves.’

P. 54.—‘ There are few, even among your own sex, who reason in this manner.’

\* Very probably; thoughtless and servile creatures! but that is not wonderful. All despotism subsists by virtue of the errors and supineness of its slaves. If their discernment was clear, their persons would be free. Brute strength has no part in the government of multitudes: they are bound in the fetters of opinion.'

The specimens we have given, which somewhat exceed the limits due to the *size* of the work, will probably excite the attention of those who have interested themselves in this controversy.

This little piece is divided into two parts; and we are informed by an advertisement that two others are soon to appear.

ART. XXXIX. *The Castle of St. Donats; or, The History of Jack Smith.* 3 Vols. 8vo. Price 9s. Lane. 1798.

THIS novel is not without merit; it exhibits a good picture to young men of the easy gradation from the indulgence of vanity and thoughtless dissipation to vice and misery. Had it been made less a vehicle of party and political sentiment, it would have been more generally valuable. The introduction of the *ghost* (in compliance, we presume, with the fashion of the times) is by no means an advantage to the story; all the circumstances, connected with this supposed supernatural appearance, being in a high degree improbable. The author displays, throughout his production, more knowledge of life and manners than of the delicacies of sentiment; his performance is calculated to please those readers, who would rather be amused by the bustle of incident and occasional sallies of humour, than moved by tender touches of nature and passion. The introduction is somewhat affected and invidious; he can have little confidence in his own abilities who thinks it necessary to preface his productions with sarcastical comments on contemporary writers. By his own merits let him stand or fall.

ART. XL. *Letters written from Lausanne. Translated from the French.* 2 vols. 12mo. Price 5s. Bath, Cruttwell; London, Dilly. 1799.

THESE letters are very interesting, simple, and affecting; abounding in touches of nature and passion, and in that exquisite delineation of sentiment in which the French writers so much excel. The first volume affords a charming picture of the cares of a sensible and tender mother, in introducing into life a lovely girl. The artless Cecilia wins upon our affections, and it is with regret, that we find ourselves left in suspense concerning her fate. The second volume takes a yet stronger hold on our hearts—Calista, a young woman, sold in early youth by profligate parents to a nobleman, finds in her protector a liberal friend and a valuable instructor. Her dereliction from virtue (if in this instance it be deserving the name) takes but little from the

the worth and dignity of her character, or rather forms a shade which, whilst it softens its lustre, increases its interest. To this gentleman, many years older than herself, her conduct is that of the most faithful and exemplary wife. After his death, the history of her subsequent attachment to a man of singular worth and talent, her self-denial and sacrifice of her feelings to the dictates of a rigorous honour, her conflicts, marriage, misfortunes, and death, afford an exquisite picture, that cannot fail of elevating while it melts the heart.

We have not seen the original of this production, but the volumes before us are too well written not to do credit to the taste and ability of the translator.

We give, as a specimen, the affecting account of the death of Calista, as related by her husband in a letter to the man for whom she had sacrificed and suffered so severely.

Vol. II, P. 217.—‘ She never allowed any one to sit up with her. I would gladly have slept in her room, but she assured me that it would be troublesome to her. Fanny’s bed was only separated from her’s by a thin partition, which was so contrived as to open with great ease and without any noise: Fanny waked at the slightest movement which she made, and gave her mistress whatever she wanted. For the few last nights, I took her place, not because she complained of being waked so often, but because the poor girl could not bear to hear her feeble voice and short breath, without bursting into tears. This, certainly, did not affect me less than it did her; but I had greater command over myself.

‘ The day before yesterday, though Mrs. M\*\*\* was more oppressed, and more agitated, than she had yet been, yet she desired to have her Wednesday’s concert as usual; but she could not take the harpsichord. She directed them to play passages from Handel’s *Messiah*, from a *Miserere* which had been sent to her from Italy, and from the *Stabat Mater* of Pergolesi.

‘ During a pause in the music, she took a ring from her finger, and gave it to me. She then called James, gave him a small box which she took from her pocket, and said, carry it to him yourself, and, if possible, remain in his service. That is the place, tell him, that I long had an ambition to have myself. I should have been perfectly content with it.

‘ After sitting for some moments with her eyes and clasped hands raised to heaven, she threw herself back in her easy chair, and closed her eyes. Seeing her very much exhausted, I asked her if I should stop the music; she made a sign in the negative, and, even yet exerted herself so much as to thank me for what she called my kind attentions. As soon as the piece was finished, the musicians went out on tiptoe, thinking that she was asleep, but her eyes were closed for ever.

‘ Thus died your Calista—some will say like a pagan, and others like a saint; but the cries of her servants, the tears of the poor, the lamentation of her whole neighbourhood, and the sorrow of a husband, speak upon this subject plainer than words could do.’

The foregoing scene reminds us of the *Helise* of Rousseau.



ART. XLI. *Voyages to the East-Indies*. By the late John Splinter Stavorinus, Esq. Rear Admiral in the Service of the States-General. Translated from the original Dutch, by Samuel Hull Wilcocke. With Notes and Additions by the Translator. The Whole comprising a full and accurate Account of all the present and late Possessions of the Dutch in India, and at the Cape of Good Hope. Illustrated with Maps. 3 vols. 8vo. About 560 pages each. Price 1l. 4s. Robinsons, 1798.

THE commercial jealousy of the Dutch formerly precluded any thing like a correct account of their settlements in the East; and that narrow and selfish policy, extending so far as even to root up the trees of the forest, was exerted in every possible direction, to impede not only a communication with them, but even a knowledge of their various productions.

Mr. Stavorinus, once a Captain, and, at the time of his death, a Rear-Admiral in the Dutch navy, failed two voyages in the service of the East-India Company. The volumes now before us are the result of his enquiries, and we are told that the original has met with much approbation in Holland; whence it may not be unfair to augur, that a more liberal system is beginning to prevail there.

Captain S. set sail on his first voyage from Zealand, June 10, 1768, on board the East-India Company's ship the 'Snoek,' or *Pike*, and arrived at the Cape of Good Hope on the 18th of November, which, we apprehend, would have been considered as a long passage for an English vessel. Nothing particular seems to have occurred during the voyage. We have reason to suppose, however, that he is guilty of a gross mistake, by confounding the *Dorado* with the *John Doree*; and we perceive on this, as on many other occasions, that, with a true Dutch taste, he estimates a fish rather on account of its value in the pot, than its beauty in the water. This is particularly exemplified in the case of the *Pilot-fish*.

Soon after his arrival at the Cape, we find him undertaking a journey to the Table Mountain, and enjoying the grand and extensive prospect presented from its summit.

V. 1. P. 33. 'It was half past seven (says he) when we got to the top of the Table Mountain, and found ourselves on the level summit, which is peculiarly called the *Table*; and from the flat appearance of which, seen from below, the whole mass has its name.

'We here enjoyed the finest prospect that imagination can conceive. Both wind and weather were favourable. The sky was unencumbered with clouds, and the sun-beams were uninterrupted. Our view on one side was bounded by the mountains of *Hottentot Holland*. To the southward, we beheld the breakers foaming along *False Bay*, as far as its eastern point, and against *Roomans Rock* \*, which lies in

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\* *Roomans Rock*, so called from a kind of red fish, named *roó-mans*, or *red men*, by the inhabitants of the Cape, which abound in *False Bay*. They are excellent eating, and seem to be a species of mullet. T.



it. Between this extensive inlet, and the Table Mountains, appeared the vineyards of *Constantia*. A little farther was *Hout*, or *Wood Bay*; and turning more to the westward, the *Lion's Mountain*, of which that part called the head, although of a great height, appeared to us like a hillock, on account of the much greater altitude of our situation: it seemed to lie almost under our feet, notwithstanding it is near ten thousand feet from the Table Mountain; the *Lion's-tail*, which is more than one thousand feet high, was scarcely distinguishable from the plain. The finest sight was that of Table Bay. *Robben*, or *Seal Island* \*, which lies in the middle of the bay, though it is three miles in circumference, scarce seemed as many feet. The masts of the ships which were in the bay, could with difficulty be discerned; while their yards and tackling were in no-wise distinguishable. The smaller vessels and boats appeared like specks; yet *Dassen*, or *Badger Island* †, was perfectly visible. Cape-town, upon which we looked directly down, appeared a small square, in which we could distinguish the divisions into streets, but none of the houses or buildings, the church excepted; which, however, was also hardly discernible; and the fort, which lies at a little distance from the town. It is difficult to describe in how small a space the whole of the above, and the circumjacent country, seemed to be compressed. The view down that side which we had ascended, was in the highest degree frightful; appearing like an overhanging precipice. The prospect of descending again that way, was by no means alluring, yet there was no other practicable path.

'The air, at this height, was very cool and rarefied, notwithstanding the sun shone very bright, and it was in the summer season in this country. At Cape-town it was a warm day, for the thermometer then stood at 80°. We caused the slaves, whom we had brought with us, to collect some brushwood, and lighting a good fire, we sat round it, and had a comfortable dinner.'

On the 12th of December they proceeded on their voyage to Batavia. On the 20th they saw a lunar rainbow, which was very clear and light, but had no distinct colours; and soon after this, they experienced a dreadful storm, preceded 'by a sound just like the groaning of a man out of the sea near the ship's side.' At length, on the 15th of March 1769, they discovered the high land of Sumatra; at noon made the *Kiezers Piek*, or Emperor's Peak: on the evening of the 16th, brought to abreast of the point of Bantam; and on the 19th, anchored in the road of Batavia.

After discharging their cargo, the captain received orders from the Governor-General to proceed to Bantam for pepper; and as our author had now time to examine the country at his

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\* \* This is called Penguin Island in our maps. T.

† This is improperly called Coney Island in our maps: it has its name from the quantities of a species of Guinea-rat, or the *cavia capensis*, with which it abounds, and which are wrongfully called *dassen*, or *badgers*, by the people of the Cape. T.

leisure, we shall here present the reader with his account of the capital, &c.—

P. 59.—*Bantam* lies in an extensive plain, behind which there is a range of high and massy mountains, that extend far to the southward. I cannot determine respecting its size, not having had an opportunity of going round it: it must certainly, however, be called a large city, for I have often walked straight on for a whole hour without reaching the end. I did not perceive any walls or fortifications toward the sea, nor any on the land-side, except Fort *Diamond*, in which the king's palace stands; notwithstanding several travellers talk much about them. You enter the town without perceiving it, and would rather suppose yourself to be in a grove of cocoanut-trees, than in a city. The houses, if huts of this nature, wattled up with reeds or canes, plastered with clay, and covered with leaves, or *attap*\*, may deserve that appellation, are scattered to and fro, without any order or symmetry of streets, and round each of them is a plantation of cocoanut-trees, the whole surrounded by a paling of split bamboo, by which every family is wholly separated from its neighbours.

A quarter of a league from where the city begins, towards the mountains, is a large open field, called the *Pascébaan*, where three roads (for streets they cannot be called, having no resemblance to such), leading from different quarters of the town, unite to the westward of the river. This forms the eastern, as part of the city does the southern, boundary of the *Pascébaan*, while the royal mosque is situated on the north, and the king's palace on the west side of it. In the middle of this plain stands a large *weringa* tree †, which extends its spreading branches on all sides, and affords a perpetual and agreeable shade. At the foot of this tree is a grave, covered with a large blue stone, in which the body of one of the former kings of *Bantam* lies buried, and which the inhabitants look upon as a very holy place, and revere it greatly. A little farther off, on the other side, is a building, which rests upon posts, rising ten or twelve feet out of the ground. The roof is supported by an appearance of pillars. It is used as a place of circumcision for the children of the king; and on such occasions, it is hung round, and richly decorated, with costly tapestry, and pieces of cloth.

The name of this field, the *Pascébaan*, is that which is given throughout the east, to those places where their princes divert themselves with horse-races and similar exercises. All their courtiers and great men must then appear on horseback, and in magnificent apparel, to contend in the races with the king or his sons; always, however, with the proviso, that they yield the palm of victory to their royal competitors.

The mosque or temple, mentioned above, stands at the end of a little pleasant lawn: it is surrounded by a high wall, and is almost square. It has five roofs above each other, all decreasing in size upwards, till the last terminates in a point; the eaves of the lowest jut

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\* This is the name given to the leaves of the palm-tree, used for covering of houses. T.

† *Casuarina equisetifolia.*

out much beyond the walls of the temple. Close by is a high, but slender spire, which serves, like the *minarets* in Turkey, to announce the hours of prayer. Neither Christian nor Pagan may enter this temple, upon pain of death. Indeed there is little to be seen in it, as I was informed, more than a parcel of benches, and a sort of pulpit, in which the king sometimes performs the service as priest; as I shall have occasion to notice hereafter.

‘ The royal palace, which stands on the west side of the *Pascébaan*, is built within a fortress, which is called the *Diamond*. This is an oblong square, eight hundred and forty feet in length, and nearly half as broad. It has regular bastions at the four corners, and several semicircular places of arms on the sides. I counted sixty-six pieces of cannon in this fortification, the greatest part brass, and mostly heavy artillery, but old, and few of them serviceable. The touch-holes of some were so worn away, that a small tea-cup could easily be passed through them. There were several with the arms of Portugal, and a few with those of England; likewise five or six brass cannon, founded by the Javanese. These last had two strong iron rings round the chace, at the mouth, and two at the chambers, to secure the piece from bursting. They appeared to me to be twelve-pounders. The four bastions point to the four middle points of the compass, N. E. S. E. S. W. and N. W. The walls are built of hard stone, and are fourteen or fifteen feet in height. Every expence relative to the reparation and keeping in order of the fort, and of the artillery, must be defrayed by the king, by whose predecessors it was erected in the latter part of the last century.

‘ The Dutch East-India Company keep a garrison in it, consisting of one captain, three subalterns, and one hundred and thirty privates. This force serves nominally to defend the person of the king from all hostile attempts; but, in fact, to have him always in the Company’s power. None of his subjects, either high or low, not even his sons, are allowed to approach his person, without the knowledge of the captain of the Dutch military, who receives information respecting the king’s visitors, from the guard at the gate, and transmits it, from time to time, to the commandant at Fort *Speelwyk*. No Javaese or Bantammer is ever allowed to pass the night within the walls of the fort.’

The king of Bantam’s servants, at least such as are admitted within the palace, are all women: it appears also, that his Majesty’s body-guards are of the same sex! He has indeed *life-guards* of the masculine gender, but they seem to be kept up as mere matter of state, and accordingly parade on public days, but are never admitted within the gates of the fortress.

Captain S. was present at a grand entertainment given by his Majesty to the Company’s servants. *Touang Sultan*, the chief priest, as well as king of these people, appeared to be between forty-five and fifty years of age; his complexion was of a chestnut brown; his beard and hair were black; and his dress consisted of a long Moorish coat, made of stuff, interwoven with gold.

Behind his chair stood one of his female life-guards, who was relieved from time to time, armed with a large gold *Kris*, in a sheath



sheath of massy gold, which she continually kept raised on high, and which the king, when he rose to conduct us out, took from her, and put under his arm. Two female slaves, one on each side, were seated next to him on the ground. One of these held his tobacco-box and his betel-box, both of which were made of gold, and of a pretty large size. When he wanted either the one or the other, it was handed to him, wrapped up in a silk handkerchief. The other female attendant had a gold spitting pot in her hand, which she handed from time to time to his majesty, as he stood in need of this utensil.

The king seems not to have been very elegant in his manners: indeed it appears to be a point of *etiquette*, both with him and his courtiers, to commit those infractions on European delicacy, for which Don Quixote was accustomed so frequently to reprove his vulgar squire Sancho.

On the 14th of August our author sailed for Bengal. Soon after his arrival there, we learn with great sorrow, not unmixed with great indignation, that the famine, which then prevailed, was chiefly occasioned by the arts of English monopolists; and that it was so extreme, that the survivors not only sold their own children for a little rice, but actually began to satisfy their hunger with the flesh of the dead!

Our author laments the decline of the Dutch interest in Bengal, which he dates from the unfortunate issue of the expedition of that government thither in 1759. On the state of the English settlements there he thus expresses himself:—

‘This nation have thus so firmly rooted themselves in Bengal, that, treachery excepted, they have little to fear from an European enemy, especially as they can entirely command the passage up and down the river.

‘If they ever lose their power here, their fall will, in all probability, proceed from the heavy expences which they sustain, in keeping up so important a military establishment; and which they cannot do without, in order to keep the natives in subjection, and prevent insurrections. By this means, however, they will in time exhaust the resources of the country; which appears to be more likely, if we take into consideration the extortions of their servants.’

In the second volume we are presented with a variety of particulars respecting the inhabitants of Java; their manners and customs; the arts made use of by the Dutch East-India Company to set the princes at variance with each other, &c. But we must defer our farther notice of the work to a future opportunity. We cannot refrain, however, from observing here, that it is a publication particularly calculated to excite attention at a period like the present, when nearly all the Dutch settlements in the East-Indies have been taken possession of by England.

The work contains some sentiments which may appear indelicate to an English ear; and we could have wished that the translator had permitted two or three words to remain in their native language, the *low Dutch*. But he is entitled, on the whole,



to great credit; for he has not only supplied the Linnean names to the objects of natural history described by Stavorinus, but has elucidated the text, and greatly enhanced the value of the work, by admirable notes.

[To be continued.]

ART. XLII. *Geographiæ Antiquæ Principia; or the Elements of ancient Geography.* By Richard Perkins, Jun. 8vo. 47 pages. Price 2s. Gloucester, Raikes; London, Johnson, 1797.

THESE are truly nothing more than the *Elements* of ancient Geography: for they contain only a very short account of the greater regions of the ancient world; namely, *Europa, Gallia, Britannia, Hibernia, Germania, Scandinavia, Rhetia, Noricum, Pannonia, Illyricum, Italia, Sicilia, Corsica, Sardinia, Græcia, Thracia, Mæsia, Dacia, Sarmatia Europæa, Asia-Minor, Armenia, Colchis, Iberia, Albania, Syria, Palestina, Mesopotamia, Arabia, Media, Assyria, Babylonia, Persis, Carmania, Sarmatia Asiatica, Scythia, India, Ægyptus, Libya, Æthiopia, Africa, Numidia, Mauritania, Africa interior.*

The articles *Britannia*, and *Hibernia*, will give the reader an idea of Mr. P.'s method.—P. 14.

#### ‘ BRITANNIA.

‘ R. E.

BRITANNIA.

‘ *England and Scotland, Orkney, Shetland and Hebrides Islands, and the Isles of Man, Anglesey, Wight, and Thanet.*

‘ N. Britannia and Albion specially applied to the greatest of the British Isles.

‘ B. N. Oceānus Deucaledōnius (Northern Ocean) E. Oceānus Germānicus (German Ocean) S. Fretum Gāllicum (Straits of Dover) & Oceānus Britānnicus (English or British Channel) W. Oceānus Hibēricus (Irish Sea).

‘ D.\*

‘ P. F. R. Tamēsis (Thames) Sabrina vel Sabriāna (Severn) Abus (Humber) Glota (Clyde). P. Orcas (Dungby Head) Cāntium (North Foreland) Bolērium (Cape Cornwall or Land's End). M. Mons Grāmpius (Grampian Hills). I. Thule (Shetland) Orcādes (Orkneys) Ebūdes (Hebrides) Monābia seu Mona Cæfaris (Man) Mona five Mona Tacīti (Anglesey) Cassiterīdes (Scillys) Vectis (Wight) Thanātus (Thanet) V. Adriāni Vallum A. D. 120. Severi Vallum A. D. 209.

#### ‘ HIBERNIA.

‘ R. E.

HIBERNIA.

*Ireland.*

‘ N. Hibēria, Britannia Minor, Scotia, Ierne.

\* \* As the limits of the provinces in Roman Britain are not so well defined as those of Hispānia and Gallia, an enumeration of them in the text has been purposely avoided; suffice it to observe, that during the subjection of this country to the Romans, we meet with the following provinces: Superior & Inferior, Prima & Secunda, Flavia & Māxima Cæsariensis & Valēntia.’

‘ B. N. W.

‘ B. *N. W.* and S. *Oceānus Occidentālis* (Atlantic) *E. Oceānus Hibērnicus* (Irish Sea).

PF. R. *Senus* (Shannon) *Buinda* (Boyne) P. *Sacrum, Notium* (Cape Clear).’

The letters R. E. denote *Relative extent*—N. *Names*—B. *Boundaries*; and letters in italic capitals after B. denote the four quarters. D. *Divisions*—P. F. *Prominent Features*—R. *Rivers*—P. *Promontories*—M. *Mountains*, &c.

This little tract, (of only 47 pages) although a very incomplete system of antient geography, will be found useful to those who read the Greek and Roman Historians; and wish to know the respective situations of the various countries of which they speak.

ART. XLIII. *Keeper's Travels in Search of his Master. With a Frontispiece.* 18 mo. 198 pages. Price 1s. 6d. Newbery. 1798.

THE dedication prefixed to this little production in the cause of humanity contains some good remarks. Respecting the general use of reading, it is well observed,

P. iii.—‘ You will find it to be the support of all happiness, and the consolation of all misfortune: but the most extensive benefit that it confers upon mankind is, its continual effort to soften and ennoble the heart, which our intercourse with the world perpetually tends to petrify and debase. Youth, unless its early years have been deplorably abused, is alive to all the feelings of virtue: but,

“ Versed in the commerce of deceit,  
How soon the heart forgets to beat!”

LOGAN.

‘ It is the muses’ province, then, whether by history, by fable, by song, by admonition, or by reproof, it is the muses’ province, to rouse and recal the genuine feelings of nature, which are those of goodness and truth.’

‘ Perpetually employed,’ adds our author, ‘ in the pursuit of some fancied good, we are apt to rush forward careless what we tread upon—what we bruise, crush, and destroy. Hence it is evident that we are daily prompted to treat with contempt the enjoyments, the comforts, and even the lives of others. This contempt easily introduces us to the, perpetration of actual insult, outrage, and oppression.’

‘ The *penal-statutes* are practical essays on morality, that seem to have succeeded in convincing us that these offences, when offered to mankind, are heinous in the extreme:—for they contain that persuasive argument, a threat of punishment:—but he who murders a sparrow, may assure himself that it is not his VIRTUE that prevents him from murdering a man, when occasion may present itself; his forbearance will be the result of no other sentiment than FEAR.

‘ Many exertions are now making to obtain our compassion for the various animals for whom, in common with ourselves, the rain descends, and the sun shines: and I doubt not a rapid alteration of the opinions of mankind will reward these endeavours: but I cannot help

help anticipating the time, when men shall acknowledge the RIGHTS, instead of bestowing their COMPASSION upon the creatures, whom, with themselves, GOD made, and made to be happy!—If any part of their condition is to be compassionate,—it is that they are liable to the tyranny of man.

To this tyranny, because humble, and because affectionate—for their humility teaches them submission, and their affection, forgiveness—to this tyranny DOGS are particularly exposed: yet these creatures possess virtues that deserve our esteem, a suavity of deportment that wins our love, and talents that demand our respect. One of these is the subject of the following pages.\*

The idea of Keeper's Travels in Search of his Master is happily conceived; we do not think it equally well executed: some of the reflections are beyond the comprehension of children.—For instance:

P. 17.—'Thus the power of the rich acting on the *interests* of the poor, it restrains their vices with an energy, and persistency, that no police nor statutes can maintain.'

Yet, for it's general tendency, we recommend it with pleasure to our young friends, in whose susceptible minds, we have no doubt, the misfortunes and fidelity of Keeper will excite a lively interest.

ART. XLIV. *A Sermon preached at the Consecration of a Chapel at Cradley, by the Right Reverend the Lord Bishop of Worcester, on Wednesday the 12th of September, 1798.* By the Rev. John Plumptre, M. A. Prebendary of the Cathedral Church of Worcester, and Vicar of Stone, and Wichenford. 8vo. 23 pages. Price 6d. Kidderminster, Gower; London, Rivingtons. 1798.

WE have had occasion to notice a work of a learned member of the established church\*, in which the author asserts, that reason leads us not to the acknowledgment of a God, or in other words, that Atheism (if we may be allowed to give the qualities of a positive existence to a mere negation) that Atheism is the RELIGION OF REASON. In proof of this daring doctrine, for which he merits not the thanks of the *christian world*, he has adduced the existence of whole nations, who acknowledge no God. The opposite of this fact is advanced in the sermon before us, and accompanied by the testimony of the first genius of antiquity.

P. 1.—'It was the assertion of a judicious heathen †, "that no nation, however barbarous and unenlightened, had yet ever been discovered, which entertained not some persuasion of a God."—The remark was probably well founded in his time; but we know that we are able to continue evidence in support of it, from the experience of

\* Mr. Glaspey's Sermons, p. 62.

† Inter homines gens nulla est tam fera, quæ non sciat Deum esse habendum, &c.'

CICERO, i. de Lég.



eighteen hundred years succeeding him.—We can even add to this; and can affirm, that as the latest and best authenticated discoveries of the remotest, and most insulated, parts of the globe, seem sufficiently to confirm the former observation, so also, scarce a single discovery has been made, where the practice of erecting certain edifices, and of instituting certain ceremonies, for the worship of their Deity, has not prevailed.—We speak here only as to the fact.\*

We should be happy to see these two learned churchmen discuss this point at some length, for if the denial of the validity of the natural arguments for the immortality of the soul, subjected an illustrious sufferer to so much reproach\*, of what reproach is he worthy, who denies, in the strongest terms, and before an unlettered audience, the validity of all the natural proofs of the existence of a Deity? This consecration sermon of Mr. P. has in it as little of the favour of superstition as could, from the occasion, be expected; we say *as little*, but we are very far from insinuating that nothing inclining to superstition can be extracted from his discourse. We do not know that superstition ever produced one good effect, and the mischief which it has produced is incalculable: we therefore wish that every thing were laid aside in the christian church, which contributes to the growth of this noxious principle. Consecration services we should like to see wholly discarded, as altogether absurd and pernicious.

The sermon is written in a neat easy style.

ART. XLV. *A Sermon preached in the Cathedral Church of St. Paul's, Sunday, July 22, 1798, before the Temple Bar, and St. Paul's district military Association.* By Thomas Bowen, M. A. Price 1s. Rivingtons. 1798.

THIS is a neat and guarded discourse, in which the preacher displays much good sense and considerable moderation. We are not, however, reconciled to the practice of the servants of Jesus Christ, preaching before a *military* body, in order to animate to *military* achievement.

ART. XLVI. *National Gratitude enforced, in a Sermon preached in the Cathedral Church of Worcester, on the 29th of November, 1798, the Day appointed for a general Thanksgiving to Almighty God, &c.* By the Rev. James Stillingfleet, M. A. Prebendary of Worcester. 37 pages. Price 1s. Rivingtons. 1798.

A LOOSE declamatory discourse, equally destitute of vigour and elegance, more calculated to fan the flames of discord, than to promote the spirit of gratitude and love. The preacher spends his strength in abusing Socinians and Frenchmen, without discrimination, and in language so stale, that we read the sermon with fatigue and disgust.

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\* Dr. Priestley.



ART. XLVII. *A Sermon preached on Occasion of the late national Thanksgiving.* By Robert Walker, F.R.S.E. Edinburgh, Brown. No Bookseller's Name in London.

A DULL empty discourse, with all the vapour, but none of the warmth of declamation. We doubt not that it was delivered with the best intent, and our late naval victories are celebrated in it with a zeal, if not with an eloquence, worthy of their distinction. We join very heartily in general gratitude to the Supreme Being, for the salutary laws by which he governs the world: but since *all victory* cannot be of God, and since the circumstances which determine every victory are so easily referable to the influence of natural contingencies, we cannot acquiesce in ascribing any particular one to a special, that is, a *supernatural*, providence.

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